TRANSFORMING LEADERS: MOVING LEADERS FROM LAW SERVING TO GRACE SERVING

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ABSTRACT

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by
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The Friendship Missionary Baptist Church of Columbia, Missouri provided context for this leadership project. The hypothesis is a proper understanding of grace given to us by God to serve should result in leaders who serve willingly and wantonly opposed to leaders being required to attend Sunday School, Bible study, and tithe. The congregation was surveyed and a six-hour course was taught on grace-serving. The result is the Bible places a greater emphasis on moral character than spiritual discipline. Leader should be selected based on moral character rather spiritual disciplines. Post reaction demonstrated an examination of motives for wanting to lead.

ACKNOWLEDGEMENTS

Words cannot express the gratitude owed to so many for their encouragement, their support, and their continual belief in my ability to complete this project. I acknowledge with deep appreciation Charliss Taylor for her support. She has been a constant in my life for the last twenty-seven years. Chaney and Jordan, our children, who are constant reminders of the joy God has given in children. The late Vivian Patrick was the best mother-in-law I could have known. She, along with the late Sophronia Renfro, were strong believers in my ability to become a doctor of the church. Never once did they waiver in their belief this day would come.

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Morris College provided fertile ground for my spiritual development. Rodie Lamb taught and model spiritual discipline. His devotional life demonstrated such strength. He would spend hours reading and studying the scriptures. He taught me love for the scriptures and the accuracy of the scriptures. He modeled what he meant to have a

prayer life. He now trains chaplains for the Army. The Rev. Dr. Clanton Dawson expanded the depth and width of my theological understanding. His Princeton theological training was evident in our ministers in training classes. Dr. Dawson moved me out of shallow waters into the deep.

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The Rev. Herbert Temoney, the Rev. Justin Shamell and I started the journey three years ago with a commitment to graduate together. We have encouraged and

supported the work of each other. It was providence we would come to United, "for such a time as this." The Rev. Benjamin Carroll, The Rev. James Gibson, The Rev. G. Wayne Thompson, The Rev. Thomas Fisher, The Rev. Nathl Moore, The Rev. John Page, The Rev. Homer Williams, The Rev. Charles Jackson, The Rev. Albert Jackson, The Rev. Tyrone Jackson, The Rev. Kenneth Allen, The Rev. Alexus Shelley, The Rev. Vonda Batts, and The Rev. Tony Craddock, each of you has made this experience both educationally and spiritually profitable. I am a better person because of the wisdom shared, the encouragement given and depth of personal and theological discourse. May God give each of you strength and grace for the journey! May the places where each of you serves benefit from your time at United.

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Finally, I want to acknowledge the Friendship Missionary Baptist Church. You have support this endeavor fully. You have prayed for me as I have travel, you have supported financially my efforts and you have participated in the data collection for this

project. Thank you for twenty-four years of ministry. May God continue to bless our efforts to become the church!

In His Service,

Caroles Shedrick Taylor

DEDICATION

This project is dedicated to the members of the Friendship Missionary Baptist Church. Twenty-four years ago, the church called me to serve as her thirteenth pastor. A year later, this journey began when I enrolled in the Eden Theological Seminary. For two and half years, you supported my endeavor to attend Eden. Now twenty-five years later this journey culminates at the United Theological Seminary.

Special appreciation should be given to those who have served in leadership. Associate ministers, deacons, trustees, those who provided leadership to Youth ministries, the Ushers, Choir, Children's Church, Sunday school, Kitchen ministry, Finance ministry, Praise Dance ministry have been instrumental in helping me define and redefine core concepts of leadership. A special note should be given to those who have worked in the office. June Bradshaw, Starla Ivey, Rose Nunley, and our current Church Clerk Nancy Stockett have influenced my life for the better. They have corrected teaching documents, they have listened as I have talked through the sermon in preparation to write and they have provided words to better craft the sermon.

As leaders, you have given of your time once a month for our meetings. Once a year, you gave a Friday night and Saturday for leadership retreats to work on becoming better leaders. We have spent time attempting to flesh out what the scriptures move us to do as leaders. I dedicate this project to you.

The central conclusion is that the American church is dying due to a lack of strong leadership. In this time of unprecedented opportunity and plentiful resources, the church is actually losing influence. The primary reason is the lack of leadership. Nothing is more important than leadership.

—George Barna, *Leaders of Leadership: Wisdom, Advice and Encouragement of the Art of Leading God's People*

INTRODUCTION

Early leaders received grace from God and served from a grace perspective. They did the right thing because it was the right thing to do. They were motivated by their love for God. They committed themselves to their personal and spiritual growth without a law in the Old Testament and without a command from the apostles in the New Testament. They exhibited behaviors prior to their selections and those behaviors carried over into their service to the community and to the church. They gave of themselves to God, the work of the community, and the church. The church needs to return to a biblical model of leadership where spiritual qualities outweigh academic, professional, or economic qualities.

It is significant to note, the individuals selected to serve as judges and deacons were unaware of a potential leadership selection. Moses had demonstrated a lifestyle and spoke of living righteously before Jehovah. The individuals selected as judges did not have the law to govern or guide their behavior. Their motivation was their passion and love for God. Those selected as deacons had the law and teaching of the apostles. Both groups were compelled by their love for God and their commitment to live righteously. They had no ulterior motives for their behavior. These individuals had received grace from God and now served from a grace perspective.

The importance of leadership cannot be overstated. Good leaders can benefit an organization. Bad leaders can be detrimental. Finding the person who can provide the

necessary leadership is a daunting task. Universities have moved to hiring consulting firms who come to know the culture and climate and assist the university in finding the right person to lead. Businesses and corporations look for individuals with the right academic pedigree, the right business savvy, and the right personal acumen to lead. Searches can be exhaustive, time consuming and expensive. The need for quality leadership extends beyond the academic institution, Fortune 500 companies, state and local government; there is a need for competent leadership in the church.

Leadership within the church, more often than not, is a coalition of the willing, and the "whosoever" will crowd. A position needs to be filled and the church looks among them to see who is willing and who could serve. Spiritual discipline and spiritual competencies are relegated to secondary needs. The church has compensated for the selection process by requiring leaders post selection to conform to the 614th commandment. Leaders are required to attend Sunday school, Bible study, and tithe. Leaders can be elected without spiritual disciplines but must display spiritual disciplines to remain in leadership.

Requiring leaders to a mandated set of behavior is contradiction. Leaders lead! Leaders are the first to exhibit a behavior. Leaders blaze the trail for those who follow them. It is evident in the world and should be self-evident when we think about the church. Spiritual leadership within the church needs individuals who are consistent in the lifestyle and their proclamation. The gospel is lived within the lives of the leaders. New members and younger members have a model of what it means to be committed to the gospel. There are glimpses of modeled leadership in the scriptures: Elijah modeled

leadership for Elisha. Moses modeled leadership for Joshua. Jesus modeled leadership for the disciples. Paul was a model for Timothy.

Over time, the biblical practice of leadership selection shifted. The need for leaders to serve became more important than their spiritual qualifications. The apostles warn the church over and over concerning those who are to be placed in leadership. The squabbles over which Corinthian faction was superior reflected the spiritual immaturity of her leaders. Paul address the issue of their spiritual immaturity in chapter three by referring to them as "babes in Christ"(1, KJV). The fifth chapter of Hebrews address a spiritually infant leadership. Their length of leadership suggested they should have been further in their development but they were infants, unable to discern good and evil. The church suffers when her leadership is immature. The paradigm shifted and so did the health and strength of the church.

In addition to the model behavior for new and younger members, the spiritual health of the church is dependent upon her leadership. There is a direct correlation between the spiritual health of the church and the spiritual health of the leadership. Leadership committed to their individual and collective growth will benefit the church in her decision making. Mature leaders will be able to discern clearly the will of God for the congregation. In addition a mature leadership will adhere to the mission of the church to evangelize and disciple. The church community becomes a healthier place for outsiders to be welcomed.

There are two types of spiritual leaders in the scriptures. Leaders called by God, e.g., Moses, Joshua, kings, prophets, priests, and disciples. These individuals were specifically called and gifted by God for the task. The second group is leaders called

from within the congregation: judges (Exodus 18) and deacons (Acts 6 and I Timothy 3). The community was given specific requirements for the selection of leaders. The judges and the deacons were called to respond to a specific crisis within the respective communities. The judges were called to assist in the adjudication of cases, while the deacons were called to fairly distribute food among the masses. In both cases, spiritual and moral qualities were required. The individuals selected were to embody a set of predetermined characteristics prior to their selection. Individuals not embodying the predetermined characteristics were not eligible for leadership.

CHAPTER ONE

MINISTRY FOCUS

In the introduction to *Developing the Leader Within You*, John Maxwell writes "Everything rises and falls on leadership."[1] Leadership in the church therefore is a vital component to the success or failure of the church. While scripture affirms Christ as the founder of the Church (Matthew 16: 18), Christ is the head of the church (Colossians 1: 18) and Christ gives the increase to the Church (I Corinthians 3: 6 – 7). God has called humanity to work in the church and to fulfill God's purposes for the church. Strong, vibrant, enthusiastic, trained leaders are necessary. The health of the church, the maturation of the church, and the growth of the church are dependent upon the selected and appointed leadership. Leadership can further the mission and ministry of the church through conforming to the will of God. Or leadership can turn the church into something other than what God intends, "a den of thieves."

Friendship Missionary Baptist Church was organized July 7, 1943. Eight families from the rural Mt. Hope Missionary Baptist Church, organized Friendship. These families were integrated throughout the larger Columbia community. The eight, along with extended families, formed the core of this institution. A two-bedroom house at 1410

1 John. C. Maxwell, *Developing the Leader Within You* (Nashville: Thomas Nelson Inc, 1993), Introduction.

Grand Avenue was purchased as the first sanctuary. Thirteen pastors served the church in forty-eight years. The average tenure was two and a half years. Each pastor brought a different leadership style, a different ministry direction, and a different theological understanding. Constant leadership change was the theme. The inherent problem of constant pastoral change is the lack of grounding. With each pastor came a different doctrine perspective. Each pastor brought a different educational background. The membership at no time developed a depth of understanding and grounding spiritually.

The constant change in pastoral leadership was reflected in the ebb and flow of membership. As the church began to grow under a pastor, the pastor would leave and the membership would decline. Another pastor would be called, the church would begin to grow, the pastor would leave and the membership would decline. This cycle of rising and declining membership has repeated itself on more than one occasion. Consequently there are many former Friendship members who joined other churches. In addition, there was a church split which lead to the formation of the United Community Baptist Church.

Unstable and immature can describe the congregation of this church. Every two and a half years the church would change leaders. The constant turnover in pastoral leadership was symptomatic of the sickness in the congregation. For many congregations, this sickness was the cause of their death. Thomas Rainer highlights pastoral tenure as one of the causes of deceased churches. Writing in *Autopsy of a Deceased Church*, Rainer notes, “In ten of the fourteen deceased churches, the pattern of pastoral tenure became common…For the majority of the churches, pastors came and

went at a pace of every two to three years, especially in the decades leading to the deaths of the churches."[2]

Pastors are essential to the health and maturity of the church. Pastors are engaged in a preaching and teaching ministry designed to help members in the congregation mature. Paul describes the ministry as equipping the saints. The members of the local congregation must be willing to learn and have a desire to mature. The equipped pastor is expected to equip ministry leaders who in turn will equip members who participate in the auxiliary ministry. The church therefore is involved in the ministry of evangelism (inviting others to join the kingdom of God) and discipleship (equipping others to live a submitted life to Christ and to walk in obedience to the scriptures).

The church becomes healthier and stronger. Individuals are maturing, moving from milk to solid food (Hebrews 5). The number of qualified individuals to participate in the leadership of the church grows. Competent and qualified individuals to teach Sunday school and Bible study increases and new leaders evolve. Thus allowing the pastor to focus on the study of the word of God (Acts 6). A side effect of healthier, maturing, knowledgeable leaders is less conflict in the church. The relationship between the pastor and leaders and the relationship between leaders in general is strengthened. There is an inverse relationship between elected or appointed leaders and the pew. They grow together for the benefit of the church.

Serving as a moderator of the Mount Carmel Missionary Baptist District Association and serving as pastor of Friendship Missionary Baptist Church for twenty-

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2 Thom S. Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive* (Nashville, Tennessee: B & H Publishing Group, 2014), 55.

two years has taught me the tension in most churches is the leadership. The tension between pastor and pew is manifested in the relationship between the pastor and the core leaders of the church. This can be reflected in competing visions, differing financial goals, contending evangelistic goals, and opposing ideas concerning the goal of the church. These variances can be a reflection of the maturity levels of both the pew and the pulpit. When both the pulpit and the pew are immature, the tension may be exacerbated. The called pastor assumes a position the elected leadership once held. Leaders who once made decisions are now powerless and voiceless in many cases.

A misconception of roles by both the pew and the pulpit has led to and continues to lead to conflict within the local church. Further, the tension could be an expression of the elected leadership or the pew leadership not having a clear understanding of the pastor's leadership model. They have called a person with the title of pastor but they would prefer him or her to be relegated to just preaching. Tension is the natural outcome when the pastor assumes a leadership role, when the elected and pew leaders assume they have called a preacher. When both the pastor and the leadership have a set of core beliefs about the church and their roles within the life of the church, the stage is set for conflict, tension and in many cases a tumultuous relationship.

In June 1991, the call to serve the Friendship Missionary Baptist Church was extended and accepted. Three and a half years serving as pastor of St. Paul Missionary Baptist Church in Wellsville had given me a one-sided picture of the pastorate. St. Paul had seasoned members who served in leadership. The average age of the five deacons was approximately seventy years old, the oldest deacon was ninety-six and the youngest was fifty-five. Having only watched individuals in the role of the pastor from a

spectator's position, these seasoned deacons helped to mold and shape my understanding of the position. As time progressed and as lessons were learned, they allowed me the opportunity to expand my role as the leader of the church. The deacons were the first to arrive at church for Sunday school. They were in place for bible study. The pastor and deacons did not have competing agendas therefore the church membership was receiving the same message.

This model would be seriously challenged in the new pastorate at Friendship. Saint Paul provided a rich, fertile learning environment. Friendship would provide a place where the model would be challenged, revamped and continues to be fashioned. The membership was accustomed to short-term pastors. Some had predicted I would be there no more than five to seven years. Their history had taught them to be suspicious of change, to be skeptical of their spiritual growth with a pastor, and to seriously doubt the church could be more than what it is. Twenty-two years later the struggle continues to transform the individual and collective mindset about what Friendship can become, with the help of God and a leadership team committed to the collective goal of reaching them, teaching them, and sending them out to reach others for the cause of Christ.

Leadership is a core value, which has been and continues to be developed within me. The four years spent at Morris College was a tremendous time of intellectual, spiritual and personal growth. Elected as freshman class president was the first leadership role. Several upperclassmen, who served as Student Government President, invested in me. A recognition of my inadequacies as a leader and a willingness to learn allowed them to teach me without objection. They taught me how to make an agenda, they taught me how to conduct a meeting, how to follow Robert's Rules of Order. They

demonstrated visionary leadership. The president, Dr. Luns C. Richardson, was also a tremendous model of leadership. Dr. Richardson was forthright and to the point. Issues were addressed as they were happening.

The experience of freshman class president would lead to a string of presidencies and leadership roles over the next thirty years. There would be two additional presidencies at Morris: sophomore class and student government president. In addition, I would have the opportunity to serve as founding president of the Association of Black Graduate and Professional Students at the University of Missouri-Columbia, re-organizing president of the Xi Epsilon Lambda Chapter of Alpha Phi Alpha Fraternity, president of the Columbia Ministerial Alliance, president of the Congress of Christian Education and Moderator of the Mt. Carmel Baptist District Association.

Positional leadership gave me a perspective from the practical. Each presidency gave me the opportunity to become more proficient at developing agendas, running meetings, carrying motions, and casting visions. From a practical side, a one-sided model of leadership was being shaped. Reading books gave me a theoretical foundation to articulate beliefs about leadership. Reading the writings of John Maxwell, Joseph Stowell, Henry Blackaby, Dan Southerland, and Rick Warren profoundly impacted me as a leader. Further, the movement from positional leader to servant leader was being shaped and formed. Servant leaders are able to see and work for a good, greater than their personal vision and desires. By misconception or by a stern belief the person who fulfills the position of the pastor will perceive their role entitles them to have their way. The false assumption is that their personal good is what is best for the organization.

Coupled with the practical and theoretical positions, there is a clear set of personal values about leadership. A core belief about church leadership is leaders lead. Leaders set the example. The membership is never asked to do anything the leaders are not doing first. Leaders are the first to be in the study opportunities provided by the church. Leaders are the first persons in worship. Leaders are the first to give. Leaders demonstrate a commitment to the church, manifest an excellence in ministry and are holistically behind the collective vision for the life of the church. The spiritual health of the church is a reflection of the spiritual health of her leaders. The pew will take its cues from those who have been elected to serve in the life of the church.

While there may be the expectation leaders lead through their behavior this is rarely realized. The reality of church life is individuals want the position of leadership with the responsibilities. Again from the experiences of serving as a pastor for twenty-two years, moderator for four years, lecturer in the Missouri State Convention and having the opportunity to teach leadership retreats at various churches, elected leaders hardly ever are in Sunday school or Bible study. Many pastors have reported they have leaders who failed to tithe or give to the church. Like these churches, Friendship would reflect the same sentiment. We have leaders, no matter how many times it has been said, who fail to attend the educational opportunities or give consistently to the church. It is a leadership crisis. The hypocrisy for most leaders is they know what they should be doing; they just refuse to do it. They know they should support the church but they are not. They know they should give but they are not.

Some churches have resolved the issue of leaders leading by requiring certain behaviors. A prerequisite of serving in the life of the church is attendance in Sunday

school and Bible study and they must tithe. By de facto this becomes the 614 commandment, "Thou shall attend Sunday school, Bible study and tithe to be a leader in the church." Leaders are required, therefore they confirm to the law. They want to serve therefore they obey. However when individuals move their membership do they continue to follow the fourteenth commandment? We have leaders who have joined Friendship from churches where attending Sunday school, Bible study and tithing were required and they conformed. They come to Friendship and they are asked to come because it is the right thing to do and they fail to come or to give. The virtues of attending the education opportunities of the church and tithing would be applauded. However why when the law is removed the behavior ceased? What failed to get transmitted?

This is a critical question for the life of the church. How do we move people from serving by constraint to serving out of love for God? How do we move people from obeying God just to get something to serving God because God is God? This is the transition to serving by love and serving out of grace. There is no constraint to serve, serve is motivated from love. When love is the motivation there is no need for a law. Love motivates people to do the right thing. Love motivates and encourages the right behavior. How does a person's love for God and love for the church translate into behavior? How does the love of God get operationalized? What are the practical implications of loving God and the church?

The aforementioned are the types of questions raised at our monthly leadership meeting. These meetings are designed to invest in leadership. The information gleamed from my practical experiences, from reading authoritative books on leadership and from reading the scripture is shared, with the intent of building a stronger leadership core. In

addition, the goal was to share the pastor's heart. Those in attendance would get a perspective on how the pastor reasons out decisions and comes to conclusions. By gaining the pastor's perspective the leadership would be informed in their decision making process. Knowing how I reason and think would help them make decisions about what suggestions we would implement or deny.

Over the last twenty-two years, Friendship has had and continues to have stable leadership at the pastorate. Many of the long time adult members had three to four pastors during their youth. We have children, born and graduated from high school, and they have only known one pastor. There has been consistency in thought and ideas presented. At first investment was made into two individuals. Both became associate ministers, Cory Jordan and Brian Brown. I totally invested myself into these individuals. On Friday nights, we played basketball and then played Dominos. The Dominos games were intense but we spent time talking about the scriptures and about issues of church life. They knew my method of preparation and thinking. They began to embody me. They would attend meetings and could respond to questions because they knew my heart. People would raise issues to them and they could respond. Time could be devoted to other necessary activities such as sermon preparation, preparing teaching materials and planning for church. Being a bi-vocational pastor this alleviated a whole lot of stress. They willingly shared the load.

Both, Cory and Brian, would move out of Columbia within a year and half of each other. When they left, a part of me left. So much had been invested in them. While time had been spent investing in Cory and Brian, time was not spent investing in the congregation. This would prove to be a critical error. Cory, Brian and I spent time

outside of church working and thinking about these issues. As a bi-vocationally pastor, the difficulty becomes how to translate this to the broader congregation. Cory and Brian wanted to learn and were willing to do so. There was an innate quality about both of them which made them teachable. Inherently they tithe, and attended Sunday school and Bible study. Spiritually they were in a different place.

The issue has been and continues to be how the same type of investment can be made in our current leaders. The attempt has been made through leadership meetings and retreats. Our monthly leadership meeting is a combination of business and teaching/training. The opportunity is taken to share a biblical perspective on leadership. The goal is to share not only the perspective but, the rationale behind the perspective. What is driving the conclusion? It is not enough to say I am for something or against something, more importantly leaders need to know why. Hopefully in knowing the why they will learn how to process information and become self-learners.

Sharing the load is the biblical model Jethro shared with Moses in Exodus 18. Jethro observes the people waiting for Moses to judge their issue. They have been waiting from morning until evening for resolution. Jethro identifies there is a detriment to the leader and there is a detriment to the people. The enormity of the task is too much for a single leader. There are too many issues and the burden is too heavy. The end result is the leader will surely wear out. There are enormous emotional, psychological and physiological risks to the pastor. Many pastors have a superman syndrome thinking we can save the whole world. The pastor is the one who can save every person who comes into the office or the church, save every marriage in turmoil, save every child in crisis. The pastor is expected to visit the sick and families of the deceased. The enormity

of ministry can and does take a toll on our families. A former musician and preacher's kid said to me once, "I felt like all of the children in the church had a father except me." The ministry load is too heavy for one person to carry alone. Therefore, Jethro observed the people waiting to see Moses. Jethro observed those who had come before and those who were still waiting and advised Moses to share the load with others who could assist.

The leader who attempts to do it all has an unintended detriment to the people. The people were restless because of the time it took to resolve issues. The pastor who attempts to do everything eventually does nothing. This is especially true for pastors who are bi-vocational. There are only twenty-four hours in a day. There is only so much time pastors can devote to ministry given a forty work week and then spending time with the family. Therefore, the ministry suffers. The people may have the expectation that when sick, the pastor is to visit to them. When they are in a crisis, they expect the pastor to be there. The pastor should train others to visit the sick, sit with families whose love has or will transition, and who can provide the ministry of presence. There are those who have developed a hardened heart towards the pastor because the pastor did not visit them in the hospital or at home.

Moses is counseled by Jethro to teach the community first. The writer records, "Your job is to teach them the rules and instructions, to show them how to live, what to do"(Exodus 18: 20). Jethro brings Moses back to the primary task of teaching the people the commandments and status of God. The primary task was not to settle disputes, not to resolve conflict but to give the commandments of God. If people lived by the commandments, they would not have conflict. The primary task of the pastor cannot be fulfilled if an inordinate amount of time is spent in crisis management. The bi-vocational

pastor has a limited amount of time to devote to any issues. The more time the bi-vocational pastor devotes, the less time he or she has for preparation to teach and preach.

Jethro advised Moses to observe those who adhere to your words, to invest in those who would assist in the ministry. The writer of Exodus records, "Furthermore, you shall select out of all the people able men who fear God, men of truth, those who hate dishonest gain; and you shall place *these* over them *as* leaders of thousands, of hundreds, of fifties and of tens"(Exodus 18: 21 NASB). The Message Bible records verse 21, "And then you need to keep a sharp eye out for competent men—men who fear God, men of integrity, men who are incorruptible." Moses is provided the character of the individuals to serve. These individuals are to fear God, men of truth and integrity. These are prerequisites for leadership in the community. The difficulty in the church is finding individuals who meet the prerequisites. Yearly we have election of officers. There are three sets of interview questions. The first set of questions will focus on the candidate's personal qualification. These questions are centered in the candidate's interest in church and how they have been qualified for the position. The second set of questions will be grounded in their spiritual qualifications: do they attend Sunday school and Bible study, do they tithe. Finally we will discuss their positional qualifications, how does the candidate understand the position and their role in the position. Inevitably decisions have to be made on candidates who do not meet the prerequisites for leadership.

Those selected for leadership within the community demonstrated before the appointment their commitment to God, their devotion to personal growth and their commitment to the community. The crisis of leadership is finding individuals who meet the prerequisites. The objective is not to find perfect individuals to serve but people who

have demonstrated a commitment based on their previous behavior to serve. It has been and continues to be my opinion that candidates for church leadership are found in Sunday school and Bible study. This becomes more pronounced when those who announce a call to ministry are considered. While leniency has been extended to those who are in leadership there is no tolerance for those who say they have been called to preach. Those who have come to Friendship with a license but fail to attend Sunday school and Bible study are not scheduled a date to preach. While it is not a law for the leadership it is a mandate for preachers.

Those whom Moses called had demonstrated a commitment to their faith. The difficulty becomes transforming the behavior of those who are in leadership. Many of these individuals are seasoned in years but they have not matured in their faith. Their years in the church have conformed them to a way of behaving and acting. No amount of preaching or teaching will transform their behavior. Again this denotes the hypocrisy, they know on one hand how they should behave but on the other hand they are not willing to do so. In a small congregation where people are needed to fill positions, the option is to allow these persons to fill the position or to allow the position to be vacant. There is an interview process for church leaders. During the spiritual qualifications section, one of the questions is "if there are no spiritually qualified candidates, is it better to allow the position to remain vacant or to fill the position?"

Moses is commanded to teach the people the commandments and statues of God. The modern day pastor is commissioned with the same objective. Paul writes to the church at Ephesus concerning the gifts God gave to the church and the purpose of those gifts. Paul writes,

> "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ"(Ephesians 4: 11 – 15).

The pastor is to enable people to become healthy, vibrant, maturing Christians. The preacher must model the behavior. Model behavior gives credibility to the proclamation and the teaching. People must not only hear the gospel message proclaimed they must see the gospel message lived out in the life of the preacher. Leaders set the example. They are the example the member will pattern themselves after.

While the leadership serves as a model for the membership, it is the Lord Jesus Christ who serves as a model for the leaders. As Jesus dines with his disciples around the communion table, when they were finished eating Jesus performs the role of a slave. Jesus, the God man, takes a towel, a pitcher of water and a basin and he does the unimaginable. Jesus washes the feet of his disciples. Jesus washes the feet of Peter with the knowledge Peter would soon deny him three times. Jesus washes the feet of Judas knowing Judas would soon betray him. Jesus washes the feet of the other disciples knowing they would scatter at his arrest. Our Lord looks beyond what they would do and in the present moment Jesus washes their feet.

When Jesus had finished washing the disciple's feet, he gives this command, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do just as I have

done to you."(John 13: 14 – 15). Jesus is the model for our behavior. If Jesus humbled himself and washed the disciple's feet, as leaders within the church what is the least we can do to demonstrate our love for the master. Then Jesus clears up the hypocrisy between our knowing and doing. Jesus concludes by making two statements. One statement is relational, "a servant is not greater than his master, nor is a messenger greater than the one who sent him."(John 13: 16). We are not greater than the master. If Jesus could wash feet, the least we could do is to give ourselves to the ministry of church through service and commitment. Second is a statement of blessing. Jesus says, "If you know these things, blessed are you if you do them."(John 13: 17). The blessing is in the obedience to the master. The master has set the example; he performs the task of a slave. We as leaders of the church should give ourselves as servant leaders to the church.

Whatever role we play in the community we are to serve the Lord Jesus Christ through the local church. It is not for a selfish reason, it is not for political gain but we willingly give ourselves to the ministry. It begins with the position of the pastor and trickles down to every person in leadership. Leaders lead by example. Both the Old Testament counsel of Jethro to Moses and the example of our Lord Jesus Christ moves the church from a law-based leadership to a love model. Leaders are practitioners before they are elected. They are modeling the behavior before the calling to serve is extended.

Over the last twenty-two years the attempt has been to teach a servant based leadership model and to demonstrate through practice. The pastor at Friendship is the chief servant leader. The pastor sweeps and mops the floor, washes windows, and cleans tables at food events. The imagery should be if the pastor can mop and if the pastor can wash windows, anyone should be able to do so. Leadership must develop the heart of a

servant. Leaders are called to serve Christ through the grace gift given to them. As leaders serve Christ, they are in fact serving the church. The connection between Christ and the church is inseparable.

CHAPTER TWO

BIBLICAL FOUNDATIONS

As one considers the issue of leadership, one must also think about core competencies a person has to have in order to lead. What intangibles does the leader bring? Are they able to lead? Outside of having the title and the position, are they able to move the organization? Are they able to transform the lives of others within and without the organization? Every institution, every organization, every business and every church thrives on the leadership selected. This becomes most imperative when one thinks about the plight of the church. Throughout the scriptures, the Bible gives a portrait of leaders. The Bible portrays some good and bad leaders of the nation of Israel, of Gentile nations, and within the church.

The church needs "abled" individuals to provide leadership. At the outset, "abled" individuals does not and should not imply perfect individuals. It should however denote individuals who have in the past demonstrated a commitment to spiritual growth, a commitment to a lifestyle change reflecting the image of Christ and a commitment to the church. There are several core passages used to argue for the pre-existing core competencies of Christian leaders. Exodus 18 and Acts 6 record the selection of individuals to provide servant leadership. Both passages set forth unique characteristics and qualities of those individuals to serve. Subsequently as the church, particularly in the New Testament takes shape and form, those qualities will be further refined and defined

through passages such as I Timothy 3: 3 – 13, II Peter 3: 18, Ephesians 4. Each passage will enumerate the qualities a person should possess prior to their leadership selection or appointment. The leader who exhibits qualities such as a commitment to the communal study of the word of God and giving will be more likely to maintain those characteristics after their selection.

Moses is commanded to "look for able men from all the people, men who fear God, who are trustworthy and hate a bribe…"(Exodus 18: 21 ESV). The word "able" is translated from the Hebrew word "chayil - חַיִל *ḥă'·yil*." Chayil meaning power, strength, and wealth. Other definitions include ability, virtue, uprightness, integrity and fitness.[3] It used to describe individuals who are already demonstrating certain behaviors. These are individuals who have strength, who have uprightness, and who have integrity. Again it is not a description of individuals who are perfect but individuals whose attitude reflect a commitment.

When Joseph's family is moved into Egypt, Pharaoh apportions land in Goshen. Pharaoh further commands Joseph to look for competent individuals who will be assigned the task of caring for his cattle. More specifically, the English Standard Version records, "The land of Egypt is before you. Settle your father and your brothers in the best of the land. Let them settle in the land of Goshen, and if you know any able men among them, put them in charge of my livestock." Note the language, "any able men." These individuals would have demonstrated a competency with caring for livestock.

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3 Blue Letter Bible, accessed on March 8, 2014, http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=H2428&t=KJV.

Jeroboam is a person of tremendous integrity and character. As an adversary to King Solomon, his competency far exceed his opposition. It is the competencies which lead to the appointment. The record is "The man Jeroboam was very able, and when Solomon saw that the young man was industrious he gave him charge over all the forced labor of the house of Joseph"(I Kings 11: 28). The competencies of Jeroboam were also affirmed by God. The prophet Ahijah announces to Jeroboam, "And he said to Jeroboam, 'Take for yourself ten pieces, for thus says the LORD, the God of Israel, 'Behold, I am about to tear the kingdom from the hand of Solomon and will give you ten tribes'"(I Kings 11: 31).

The word "chayil" also has a warrior quality. It describes individuals who demonstrated fearlessness in the face of opposition. Again, they are identified based on their past performances. Gideon is called to lead the battle against the Midianies. An angel speaks to him declaring, "The LORD is with you, O mighty man of valor"(Judges 6: 12). The Bible gives a vivid description of Namaan. Namaan is "commander of the army of the king of Syria, was a great man with his master and in high favor, because by him the LORD had given victory to Syria. He was a mighty man of valor, but he was a leper"(II Kings 5: 1 ESV). The writer identifies Namaan's personal popularity, how God had used him in battle, the strength of his character and his condition.

Further, the word "chayil" gets interpreted as "wealth." Wealth is earned by the individual as a result of what God does. Deuteronomy 8: 18 records, "You shall remember the LORD your God, for it is he who gives you power to get wealth, that he may confirm his covenant that he swore to your fathers, as it is this day"(ESV). It is the blessing of God one has the ability to gain wealth. One has the ability through God. It is

not natural ability, it is not intellect, not education, but the work of God. God gives the power, God gives "chayil."

The strength of character and the strength of commitment is a reflection of what Jehovah does in the life of an individual or community. Whatever abilities, whatever strength a person has is because God has given it. Humanity was created with intentionality and purpose. David begins Psalm 139 with God's complete and comprehensive understanding of fallen humanity by writing, "O LORD, you have searched me and known me! O LORD, you have searched me and known me!"(ESV). The psalmist gives the assurance of God's abiding presence and then returns to his creation. David writes of his creation, "O LORD, you have searched me and known me!" It is God who calls and empowers those of scripture for service. It is a common colloquialism in many African American preaching communities to hear, "whom the Lord calls, the Lord qualifies."

This enablement is clearly seen in the anointed, God called kings and the prophets. There is more than symbolism to the prophet anointing Saul, David, and Solomon. I Samuel 9 and 10 record the calling and the anointing of Saul to serve as the first king of Israel. While anointing Saul to be king, Samuel gives the following instructions:

> Has not the LORD anointed you to be prince over his people Israel? And you shall reign over the people of the LORD and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the LORD has anointed you to be prince over his heritage. (I Samuel 10: 1, ESV)

The instructions continue with the empowerment of Saul to serve, "Then the Spirit of the LORD will rush upon you, and you will prophesy with them and be turned into another

man"(6). The scenario gets repeated when it comes to David. There is an anointing and an empowering, I Samuel 16 records, "Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah"(13).

A similar impartation is given to the Major Prophets. The prophet Isaiah encounters God in a vision. Isaiah acknowledges his fallibility by saying "Woe is me!"(6: 5). An angel takes a burning coal from the altar and touches the mouth of the prophet. Isaiah is being prepared for ministry, the writer records, "And he touched my mouth and said: 'Behold, this has touched your lips; your iniquity is taken away, and your sin is forgiven'"(6: 7). God is making the prophet qualified for service.

In similar fashion, Ezekiel has a vision and is commissioned by God. The first chapter of Ezekiel records the vision. The second chapter records the empowering and commissioning of Ezekiel. Ezekiel writing in the first person records, "As He spoke to me the Spirit entered me and set me on my feet; and I heard Him speaking to me"(2: 2). The enabling spirit of God entered into the prophet. Following the enabling, God sends the prophet into ministry, "Then He said to me, 'Son of man, I am sending you to the sons of Israel, to a rebellious people who have rebelled against Me; they and their fathers have transgressed against Me to this very day'"(2: 3).

The enablement of Jeremiah is pre-existence. Like Jesus and John the Baptist, Jeremiah is destined from pre-birth to prophetic ministry. God speaks to Jeremiah, "Before I formed you in the womb I knew you, And before you were born I consecrated you; I appointed you a prophet to the nations"(1: 5). Jeremiah is enable to do prophet ministry. The New Testament enablement comes with the presence of the Holy Spirit.

Luke writing in Acts of the Apostles records, "But you will receive power when the Holy Spirit has come upon you, and you shall be My witnesses in Jerusalem and in all Judea and Samaria, and even to the remotest part of the earth"(1: 8). This becomes an inverse relationship. One has power because of the Holy Spirit and because of the Holy Spirit one has power.

The word "power" used by Luke is the word "dynamis." Dynamis means strength, ability, and power. The disciples who were afraid were told to go into Jerusalem and wait. When they were enabled with power the disciples in Acts are no longer afraid. They spoke boldly in the name of Jesus. They endured hardship, punishment and death because they were empowered. It is the same word used to describe Jesus after fasting forty days and nights, Luke 4: 14 records the event, "Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country." Luke further describes the enablement of the disciples after Pentecost, "And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant grace was upon them all"(Acts 4: 33).

Denoting the same concept of ability is the word "dynamai." It is a word used by Paul to describe an attribute of God in Ephesians 3: 20, "Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine,…" The Baker Encyclopedia of the Bible defines "power" as "to do things, by virtue of strength, skill, resources, or authorization."[4] God alone exclusively has the power to do all things. Jude writes of the exclusive power of God by declaring in the

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[4] Walter A. Elwell, ed., *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Pub Group, 1988), 2:1742.

doxology, "Now to him who is able to keep you from falling, and to make you stand without blemish in the presence of his glory with rejoicing,…"(24). Humanity is empowered through the Spirit of God to do the work of God.

The progression in Exodus 18 is for Moses to teach the people the commandments and statues of God. Universally the word "zahar" is translated in this verse as to teach. The NASV, the Amplified Version, the ASV, the Message Bible, the NKJV, RSV, NRSV translate as such. The eleven translations reviewed translate the next command evenly between "making them to know the way they are go and the things they are to do" (NRSV, RSV, NASV, ESV, CEV) and "show them how to live and what to do"(ASV, Amplified, KJV, the Message, Wycliffe, the NKJV). The concept of "making them to know" implies a continuation of the teaching role. "Showing them" would involve the leader demonstrating a certain lifestyle before the people. The persons selected to follow cannot have a greater expectation than the leader. The leader models the behavior first.

Jesus taught his disciples through example for three and half years. Jesus modeled the behavior he wanted the disciples to exhibit. Jesus taught them the necessity of prayer through precept and practices. The Sermon on the Mount gives a declaration to pray. The language is specific in Matthew 6, "and when you pray"(5 & 7) and "but when you pray (6). Jesus in Mark 1 modeled a life of prayer, "And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed"(35 ESV). After washing the disciples' feet, Jesus makes a poignant statement, "You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet"(John

13: 14 – 15). The leader sets and models the example. Leaders set the example for others to follow. Leaders proclaim an expectation verbally but demonstrate through a life example. It has been said, "Hypocrisy is the widest gap between who we say we are and who we actually are."

Moses is to model a behavior of faithfulness to Jehovah. He is to teach them the commandments and then observe their behavior. While the scripture records one continuous thought the teaching, modeling and selection, there is the hint of time for observation. Moses is to look for those who are embodying the teaching. Eugene Peterson interprets in the Message Bible, "you need to keep a sharp eye out for competent men." The NRSV reads, "You should also look for able men among the people,…" The same observation is made in Acts, the people are "choose seven men from among you…" These individuals are to exhibit a certain behavioral characteristic. However there is a difference in "who" does the selecting of the leader. Moses selects and appoints the leader in Exodus. The apostles command the people to look for seven individuals whom they would appoint.

The explicit counsel of Jethro to Moses and the implicit message of the apostles to the growing church community is to find able persons to serve in ministry. More than individuals with pedigree, with education, more than financial resources, the selection of those who serve is based on their spiritual competence. The challenge to selecting church leaders then becomes assessing a person's spiritual competencies. The issue of spiritual competencies is addressed by both Moses and Luke. The individuals selected for service have a defined character. Each writer identifies specific behavioral characteristics the individuals are to embody. These are prerequisites for the selection process. The

individual is not selected with the hope the characteristics will developed later. The individual displays the prerequisites and continues to mature in them as they grow.

A criteria given by Moses was to find individuals who feared God. Fear has a dual connotation of being afraid of and second having a reverence for. The Baker Encyclopedia of the Bible amplifies both definitions. The editors open with the traditional definition of be afraid, they define fear as "emotional foreboding or dread of impending distress or misfortune."[5] When the writers address fear from a godly perspective, fear is prefaced with an adjective. They write of Godly fear and define such as "characterized by total allegiance to the one true God."[6] There is this tension in the scripture to move between both.

The Hebrew word "yare'" is translated as fear and afraid. After the rebellion of humanity, when Adam and Eve heard the voice of God walking in the garden they hid themselves. Adam responds to the God's question about his location by saying, "I heard the sound of You in the garden, and I was afraid, because I was naked; so I hid myself" (Genesis 3: 10). Adam and Eve were afraid. They had broken the one commandment God gave to them. However the reverence of God gets represented in the worship of God. As the writer delineates the character of Job, the language is precise and clear. The writer opens chapter 1 verse 1 by writing, "there was a man in the land of Uz whose name was Job, and that man was blameless and upright, one who feared God and turned away from evil." Both passages use the same word to describe two totally opposite responses to God.

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[5] Elwell, *Baker Encyclopedia of the Bible*, 781.

[6] Elwell, *Baker Encyclopedia of the Bible*, 782.

The tension in the text surrounding fear is further exposed when considering the passages which command us to "fear the Lord", "fear God" and those which admonish the reader to "fear not." The "fear not" passages have to do with some human predicament or situation. God declares to Abraham, "Do not fear, Abram, I am a shield to you; your reward shall be very great"(Genesis 15: 1). Hagar and Isaac have been asked to leave Abraham and Sarah's house. Estranged in a foreign land, God comforts Hagar declaring, "What troubles you, Hagar? Fear not, for God has heard the voice of the boy where he is"(Genesis 21: 17). At the Reed Sea, Moses gives this charge the people, "Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again"(Exodus 14: 13 ESV). The prophet Jeremiah is commanded, "Do not be afraid of them, for I *am* with you to deliver you, declares the LORD"(Jeremiah 1: 8). It is human in the midst of difficult to have fears and apprehension. However the scriptures give a clear admonition not to fear.

Fear of God, reverence of God rests in the faith and confidence we can have in God. We confidently believe in the midst of trial and tribulation God can deliver. Faith in God becomes the antecedent to fear. The editors of the Baker Encyclopedia of the Bible continue their definition of fear by stating, "Genuine faith is expressed in, and animated by, a reverential awe, and this is the basic meaning of the biblical idea of the fear of God."[7] Jesus addresses this tension between fear and faith in Mark 4. Jesus had clearly said in verse 35, "Let us pass over unto the other side." The language is inclusive,

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[7] Elwell, *Baker Encyclopedia of the Bible*, 782.

"let us." A storm arose on the sea and those who were fishermen by trade become afraid. Juxtapose the statement of Jesus, "let us pass over unto the other side" against the cry of the disciples, "Master, carest thou not that we perish?"(38). Jesus addresses and affirms his earlier proclamation and addresses the tension of their fears by raising two questions. After calming the storm, Jesus asks, "Why are ye so fearful? How is it that ye have no faith?"(Mark 4: 40 ESV). Faith in the proclamation of Jesus would have cancelled their fears.

Faith alleviates our fears because our confidence is in God. Therefore the psalmist could write, "The Lord is my light and my salvation whom shall I fear? The Lord is the strength of my life of whom shall I be afraid?"(27: 1 KJV). David declares Psalm 23 verse 4, "though I walk through the valley of the shadow of death, I will fear no evil for thou art with me"(KJV). This theme continues in Psalm 111 verse 10, "The fear of the LORD *is* the beginning of wisdom." Jesus speaks to Jairus' fears by saying, "Do not be afraid, only believe"(Mark 5: 36).

The admonishment to Moses from Jethro is to find individuals who reverence God. The Johanin response to fear is love. John writes, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love"(I John 4: 18 ESV). Love is denoted by the word "agape" meaning affection, good will, love, benevolence, brotherly love, or love feasts.[8] The word "fear" is translated in four places however John uses two different words. There are two sentences in the verse. The first sentence uses the same word for fear, "phobos" meaning

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[8] Blue Letter Bible, accessed on March 8, 2014, http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G26&t=KJV.

"fear, dread, terror, that which strikes terror, or reverence for one's husband."[9] The second sentence uses the word "phobeo" meaning "to put to flight by terrifying (to scare away), to flee, to fear, be afraid or to reverence, venerate, to treat with deference or reverential obedience."[10] It is the love of God which alleviates fear in the believer.

Love authenticates the value of our reverence. Love transforms fear from trembling and terror to adoration for God. Love honors God because of who God is. Jesus is clear, "If you love me, keep my commandments"(Jn 14: 15). The common translation of this verse makes doing an emphatic. The ASV, NASB, Amplified, Common English and New Century translates, "If you love me, you will keep my commands." The language is more precise, "You will keep my commandments." The implication could be to move this conditional statement to an imperative. As a sign of love for God, one must keep God's commandment. In the dualism of John, this is not an optional request. The first epistle of John records, "The one who says, 'I know Him,' and does not keep His commandments is a liar, and the truth is not in him"(I John 2: 4).

The greatest commandment given according to Jesus is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"(Matthew 22: 37). The quote is taken from the writings in Deuteronomy. Jesus commands to love God with our heart at an emotional level, without soul the very essence of our lives, and with our mind at an intellectual level. The writer of Deuteronomy affirms oneness of God and the commandment to love God completely. The command of Moses is, "Hear, O Israel! The

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[9] Blue Letter Bible, accessed on March 12, 2014, http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G5401&t=KJV.

[10] Blue Letter Bible, accessed on March 12, 2014, http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G5399&t=KJV.

LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might"(Deuteronomy 6: 4 – 5). While the greatest commandment given is to love God, the greatest expression of love was God giving to humanity God's only son. Paul writing to the church at Rome declares, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us"(8: 5). God demonstrates in Jesus Christ, love is a verb. Love is identified by what it does, not by merely saying the words.

The command of Jethro to Moses is to find "able person" who are motivated by love for God to do the right thing. Second the individuals selected should be "men of truth." The Hebrew word for truth is emeth. It coveys "firmness, trustworthiness constancy and faithfulness."[11] The criteria established by Jethro began with a spiritual focus. The persons selected needed to be able persons who feared God. The shift is towards the personal characteristics of those selected. The selected individuals needed to be persons of truth. Joseph recognizes his brothers as they have come to Egypt to buy food. However they failed to recognize Joseph. Joseph hears the description of their family background and gives a command for Benjamin to be brought before him. Their claim to be twelve sons of one man will be validated by the presence of Benjamin. Joseph commands, "Send one of you, and let him bring your brother, while you remain confined, that your words may be tested, whether there is truth in you. Or else, by the life of Pharaoh, surely you are spies"(Genesis 42: 16). The truthfulness of their claim will be in the evidence.

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[11] Elwell, *Baker Encyclopedia of the Bible*, 54.

Emeth also has the connotation of faithfulness. When Israel waffled between Baal and Jehovah, Joshua admonishes them to take a stand. The challenge is to abolish the gods of their fathers and to serve Jehovah exclusively. The ESV, NSRV and LEB appropriately translate trust as faithfulness in Joshua 24:14, "Now therefore fear the LORD and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD." The prophet Samuel admonishes the nation, "Only fear the LORD and serve him faithfully with all your heart. For consider what great things he has done for you"(I Samuel 12: 24 ESV). After rebuilding the wall in Jerusalem, Nehemiah appoints Hananiah over Jerusalem. The position is granted based on the legacy of Hananiah's faithfulness. Nehemiah writing in the first person declares, "Then I put Hanani my brother, and Hananiah the commander of the fortress, in charge of Jerusalem, for he was a faithful and feared God more than many"(7: 2).

Truth in the New Testament becomes an objective measure. It is something to be known. The third edition of the New Bible Dictionary notes, "The Greek word for truth (*alētheia*) carries a more intellectual connotation. Truth is something that can be 'known,' not just trusted or relied upon."[12] The personification of truth becomes Jesus Christ. Jesus makes a bold declaration in the Gospel of John, "I am the way, and the truth, and the life: no one comes to the Father, but through me"(14: 6). Paul argued against those who had a former knowledge of God. They transformed the truth of God and about God into a lie. Writing to the church at Rome, Paul makes this argument, "For

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[12] *New Bible Dictionary*, 3rd ed. (Leicester, UK: InterVarsity Press, 1996), 1072.

they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen"(1: 25).

Truth should be pervasive through the leader's life. Not only must the leader have truthful words, their lives must be an example of consistency. While integrity reflects consistency in a person's language and lifestyle, hypocrisy would represent the widest gap between what is said and what is lived. Hypocrisy would be a lifestyle manifesting a lie, which is opposite of truth. According to The Oxford Dictionary of the Christian Church, "hypocrisy (from Gk. ὑποκρίνομαι, 'to play a part', 'pretend')."[13] Matthew 23 records Jesus making a stark contrast between the actions and attitudes of the Pharisees and scribes and the authenticity of their life. Their external piety was disconnected from their internal corruption. The Pharisees and scribes had become comfortable with the appearance of doing right without a consciousness of being right. Jesus exposes the depth of their disconnection by saying, "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the dish, but inside they are full of robbery and self-indulgence. You blind Pharisee, first clean the inside of the cup and of the dish, so that the outside of it may become clean also"(Matt 23: 25 – 26). They were more concerned with doing right rather than being right.

The Christian leader must be an example of truth, there needs to be a consistency between their proclamation and their lifestyle. The Old Testament word of emeth unveiled in its definition the concept of faithfulness. The argument set forth here is the leader who lives a life of consistency is faithful. The leader is faithful to God, faithful to

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[13] *The Oxford Dictionary of the Christian Church*, 3rd ed. (Oxford, UK: Oxford University Press, 2005), 817.

the tasks assigned and faithful to the community she or he serves. Faithful is derived from the Greek word "pistos" which means "trusty, faithful, of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties."[14]

The expectation of faithfulness and productivity is taught in the parable of the talents. Each individual was given talents according to their ability to produce (Matthew 25: 15). The servants who received five and two talents double what they were given. Jesus, in the parable, gives the same response, "Well done, good and faithful slave. You were faithful with a few things; I will put you in charge of many thing; enter into the joy of your master.'"(21 & 23). The hypocrisy of the servant who receives one gets exposed. Jesus calls the servant, wicked and slothful. The servant knew the master and did not act in accordance to what he knew. The servant's actions were inconsistent with his knowledge, he did not act truthfully.

The consistency of being faithful is demonstrated in the handling of both menial and large, important tasks. There is also a consistency of unfaithfulness with the size of the task assigned. Jesus declares, "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much"(LK 16: 10). The Church at Smyrna is commanded "Be faithful unto death, and I will give you the crown of life"(Rev 2: 10). The New Testament writers and Paul in particular were careful to name individuals and communities who were faithful. These words are written to the Church are Colosse, "To the saints and faithful brethren in Christ who are

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[14] Blue Letter Bible accessed on March 14, 2014, http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G4103&t=KJV.

at Colosse"(Col 1: 2). Paul identifies Epaphras as a "faithful minister of Christ"(Col 1: 7), Tychicus is described a "beloved brother, and a faithful minister and fellowservant in the Lord"(Col 4: 7), and Onesimus as "a faithful and beloved brother"(Col 4: 9).

The focus of Jethro in enumerating the prerequisite characters for Christian leaders has been the vertical dimension, the leader's relationship with God. The leader is enabled by God, reverences and is faithful to God. Jethro shifts the criteria to the leader's relationship to things. Leaders were being selected to judge human conflict. Therefore ensuring the decisions are made fair and impartial, Jethro advises Moses to select individuals who "hate covetousness." The Hebrew word for covetousness is "betsa." Francis Brown, the lead editor for The Brown-Driver-Briggs Hebrew and English Lexicon defines "betsa" as "gain made by violence, unjust gain, profit."[15] The proceeding verb "sane'" addresses the attitude of the individuals toward unjust gain. They are to hate unjust gain.

The scriptures warns believers against covetousness with an emphatic statement against such and an admonishment not to covet. The psalmist writes in 119: 36, "Incline my heart to your testimonies, and not to selfish gain!" Solomon addresses covetousness by writing, "A leader who is a great oppressor lacks understanding, But he who hates unjust gain will prolong his days"(Prov 28: 16). Paul writing to the Thessalonians affirms the soundness of their preaching and teaching by writing, "For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness"(I Thes 2: 5).

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[15] Francis Brown, *The Brown-Driver-Briggs Hebrew and English Lexicon: With an Appendix Containing the Biblical Aramaic*, [new ed. (Peabody, Mass.: Hendrickson Publishers, 1996), 130.

Additionally covetousness is addressed as a behavior God abhors. The prophet Isaiah wrote of God's anger against covetousness, "Because of the iniquity of his unjust gain I was angry and struck him; I hid *My face* and was angry, And he went on turning away, in the way of his heart"(57: 17). Jeremiah proclaims the judgment of God on covetous behavior. The prophet writes, "Therefore I will give their wives to others, their fields to new owners; because from the least even to the greatest everyone is greedy for gain; from the prophet even to the priest everyone practices deceit"(8: 10).

The writer of Genesis describes the attitude and actions of Joseph's brothers by using the word "sane'" or hated. Genesis 37 verse 4 and 5 record, "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more." According to II Samuel, the pendulum of Amnon emotions swings between love and hatred as it relates to Tamar, his sister. Amnon is love sick initially. The first verse of II Samuel 13 affirms "And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her." Amnon rapes Tamar and his love for her turns to hatred. Verse 15 of II Samuel records the transition in attitude, "Then Amnon hated her exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone." The actions of Amnon go unpunished by King David. The writer has been careful in the opening verse to connect the bloodline of Tamar and Absalom. It is Absalom, as verse 22 of II Samuel, will indicate who hates Amnon because of the rape.

Jethro is careful to set forth prerequisites which will protect the integrity of the community and the assignment given. The fair and equitable adjudication of disputes would be vital to maintaining a sense of harmony. This would be the leadership assignment given to those early judges within the community. People exhibited the behavior before the appointment was made. The difficulty of setting prerequisites for church leadership is assumed perfection. As lofty and admirable as perfection is, the goal is to find individuals with a passion and a desire for God. The objectives is to find people who want to serve because it is the right thing to do.

Over the last twenty-five years of pastoral ministry, the observation is made leaders have been selected based on family lineage, economic wealth, moral virtue, and length of membership. It is rare to select individuals to leadership whose earnest passion and desire is to serve God. The person may not have the positional competencies but they do have a heart for God. Compromises made in leadership selection has severely hindered the progress and mission of the church. The conflict in the church, from the position of a pastor and an observation from serving a Moderator of twenty-four churches, at core is between leadership. More specifically, the problem is between the spiritually maturing and the spiritually immature.

The aforementioned statement would appear to be judgmental. What assessment is one using to determine if a person is spiritually mature or not? Paul gives us an accurate and unbiased assessment of the church at Corinth and their level of spiritual maturity. The letter to Corinth is written to a problem church. The first chapter describes the problem of factional leadership. The church was split along personalities: Paul, Apollos, Cephas, and Christ. The root, the core of the conflict in the church of Corinth

was their spiritual immaturity. Paul opens chapter three by declaring the church was fed spiritually according to the level of spiritual maturity. The language of Paul is couched in manner which would resonate with most adults and every parent: the dietary consumption of babes and adults.

Paul open chapter three verse one by writing, “But I brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ.” He drafts the message to the level of their spiritual maturity. Paul writes in verse two, “I fed you with milk, not solid food, for you were not ready for it. And even now you are not ready, for you are still of the flesh.” The summation and crux of the matter occurs in verse 4 “For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way? For when one says, ‘I follow Paul,’ and another, ‘I follow Apollos,’ are you not being merely human?” The determinant for Paul was to assess nature of their division. They were divided over personalities, not core doctrinal issues, not the missionary mandate to “go into all the world and make disciples of all nations”(Matt 28: 19).

One of the duties inherent as a moderator is to resolve church conflict. In a four year tenure there were three church conflicts. The core disputants in each case were the individuals in leadership. The membership aligned themselves with either faction. The disputed issues were never doctrinal but over control, power and direction. As those dispute meetings were held, each side made a valiant attempt to win. The Bible was only used to buttress a personal position. Neither party was willing to lose for the good the church. The tone and temperament of the meetings were hostile. The pastoral leadership expected the reprimand to the church leadership. The church leadership expected the

moderator to request the resignation from the pastor. The spiritual immaturity of one party or both parties was self-evident in each case.

The prerequisite leadership criteria offered by Jethro and implemented by Moses was only used in the selection of the judges. The priest were born into a particular bloodline (Levites), the early kings (Saul, David, and to small degree Solomon) were appointed by God, and the prophets were called by God. The New Testament sets forth a model of training before being sent out. The apostles spent three and a half years with Jesus before they are sent into the world. Paul is converted and spends time with the apostles before he sent out on a missionary journey. Discipleship was core to the training and development of new church leaders.

The concept of prerequisites for church leadership gets revamped in Acts of the Apostles. The New Testament parallel to Exodus 18 as it relates to the selection of church leadership is Acts 6. There are several parallels. There is a crisis in the community. In Exodus, the people are waiting too long to have their cases adjudicated. In Acts, the Grecian women are being mistreated in the food distribution. There is the parallel of a distracted, over worked leadership. Moses is attempting to adjudicate every case alone. While doing so, Moses is preparing to teach the people the commandments of God. If the apostle started serving tables, they would forsake the study and the teaching of the Word of God. There is the search for competent leadership to assist. Moses is to look among the people for individuals who are able, who reverence God, who love the truth and hate unjust gain. The community in Acts is to look for individuals with a good reputation, who are filled with the Holy Spirit and wisdom.

In Acts, the church was growing exponentially. There were 3,000 who joined the church in Acts 2. Another 5,000 men not including the women and children joined the church in Acts 4. Luke opens chapter 6 with an expression about the growth of the disciples. As the church grew, the church assumed a social gospel function. Luke introduces the readers to this aspect in Acts 2 with these words, "And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need" (Acts 2: 44 – 45). Luke reiterates the concept of community sharing in Acts 4 by writing, "For there was not a needy person among them, for all who were owners of land or houses would sell them and bring the proceeds of the sales and lay them at the apostles' feet, and they would be distributed to each as any had need"(Acts 4: 34 – 35).

As the church is meeting the needs of the community there is a discrepancy between the treatment of the Hebrew widows and the Grecians widows. This complaint is brought to the disciples for resolution. The task of the apostles was to preach and teach the word of God. The ministry of the apostles is affirmed in two responses, "it is not reason that we should leave the word of God, and serve tables"(6: 2) and "but we will give ourselves continually to prayer, and to the ministry of the word"(6: 4). The complaint arises from the Grecian widows but it is indictment against those charged with the task initially. The objective becomes now to find individuals who will discharge their assigned task responsibility.

The charge to the community is select seven individuals who would be charged with the responsibility of equitable food distribution. Just as Jethro gave to Moses a defined set of criteria to be used in the selection of those who would hear cases, the

apostles give a defined set of prerequisites to be met. Those selected were to be individuals of "honest report", "full of the Holy Ghost" and "wisdom." Those selected were brought before the apostles. The final determinant of the appointment rests with the apostles. As the judges embodied and represented Moses in the adjudication of cases, so were those chosen to represent the apostles in the daily distribution of food.

The commission to the community is select individuals of "honest report." The translators have varied differently on the interpretation of the Greek word "martyreo." There is no consistent translation. The KJV translates "of honest report." The NLT and CEV translate "well respected." The NASB, LEB, and the ESV use "repute" or "reputation." Eugene Peterson in the Message Bible makes the clearest statement, "choose seven me from among you whom every trusts." While the interpretation may be varied, the universal agreement is those to be selected were to have impeccable character. They were not individuals who were perfect but the motives were in the right direction. As Jesus would say on the Sermon on the Mount, "Blessed are those who hunger and thirst after righteousness"(Matt 5: 6).

Martyreo bespeaks to the credibility of a witness or a testimony. The online website Blue Letter Bible defines "martyreo" as "to be a witness, to bear witness, testify, i.e. to affirm that one has seen or heard or experienced something or that he knows it because taught by divine revelation or inspiration."[16] The disciples according to Jesus could "bear witness because ye have been with me from the beginning" (John 15: 27). They could be credible witness in a court of law because of what they had seen Jesus do.

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[16] Blue Letter Bible, accessed on March 17, 2014, http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G3140&t=KJV.

When Jesus ascends into the heavens in Acts 1, he assures them of a coming power and affirms the witness they would give. Luke writes, "But you will receive power when the Holy Spirit is come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth" (1: 8). A credible testimony is not only given through our verbal expressions, a credible witness can also be given through our lifestyle. The Gospel of John records these words of Jesus, "I told you and you do not believe; the works that I do in my Father's name, these testify of me"(Jn 10: 25).

In addition, martyreo connotes, "to be borne (good) witness to, to be well reported of, to have (good) testimony borne to one, accredited, attested, of good report, approved."[17] More specifically it refers to the witness given concerning an individual or community. Luke uses the language of martyreo when referring to Cornelius. He writes of Cornelius, "a just man, and one that feareth God, and of good report among the nation of Jews…"(Acts 10: 22). The writer of Hebrews gives witness to a litany of individuals whose life demonstrated faithfulness to God. The summation of the writer is "And all these, having gained approval through their faith, did not receive what was promised"(11: 39). In addition, John affirms the integrity of Demetrius by writing, "Demetrius hath good report of all men, and of the truth itself: yea and we also bear record; and he know that our record is true"(III John 1: 12).

Those selected should be persons well-spoken of in the community. The integrity of their lives should proceed them. The compromise made in the church often is to find

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[17] Blue Letter Bible, accessed on March 17, 2014, http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G3140&t=KJV.

individuals to serve as opposed to finding qualified individuals. Church leadership becomes a coalition of the willing rather the community of the spiritually competent. Far too often those selected to serve in church leadership are those individuals who are popular and not those who have demonstrated a life consistent with the scriptures. The succeeding detriment to the church is she becomes more concerned with the mundane than with the spiritual. Secondary concerns dominate the discussions while the mission and ministry of the church goes unfulfilled. The reputation of the individuals proceed their appointment to a position.

They were to be individuals who were filled with the Holy Spirit. Most translation will interpret "filled with the Spirit"(NASB, ASV, ESV, CEV, RSV, and the NSRV). The KJV will use the language "Holy Ghost" while the NKJV will interpret "Holy Spirit." These individuals were to be filled by the presence of the spirit. The Greek word is "pneuma." The Harpercollins Bible Dictionary defines the Holy Spirit as "the mysterious power or presence of God that operates within individuals and communities, inspiring or empowering them with qualities they would not otherwise possess. The term "spirit" translates Hebrew *ruakh* and Greek *pneuma,* words denoting "wind," "breath," and, by extension, a life-giving element."[18] The God of scripture is presented as triune. The triune God is eternally connected and functions together as one. The presence of the Spirit is the presence of God.

The Spirit was present in the creation. The opening lines of scripture introduces the reader to the presence of the spirit, "In the beginning God created the heavens and the

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[18] *The Harpercollins Bible Dictionary*, 3rd ed. (New York, NY: HarperOne, 2011), 386.

earth. The earth was formless and void, and darkness over the surface of the deep and the Spirit of God was moving over the surface of the waters"(Gen 2: 1 – 2). The Spirit is actively involved in the revival and restoration of a nation in Ezekiel 37. The prophet is commanded to prophesy to a hopeless nation symbolized by dry bones. When Ezekiel does flesh comes upon the bones but they have no life (8). Then Ezekiel is commanded to prophesy to the wind (ruwach). When the wind blew through the valley, the dead bodies received life and stood up "an exceedingly great army"(10). The scene in Ezekiel is synonymous to God giving life to humanity. The creator had formed the human being however those was no life in the being. Genesis 2 records, "And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"(7).

In addition, Ezekiel writes of a nation whose heart had grown cold, callous and indifferent toward God. God speaks to the prophet concerning a radical heart transformation. It is completely the work of God. The work of the spirit will be evident in their keeping the commandments of God. Ezekiel writes, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them"(36:27). The psalmist acknowledges the spirits guiding in the right direction by writing, "Teach me to do they will; for thou art my God: thy spirit is good; lead me into the land of uprightness"(143: 10). The New Testament command is "Walk in the spirit that ye may not fulfill the lust of the flesh"(Galatians 5: 16).

The spirit is the one who enables the disciples. Jesus, in the Gospel of John, notes it is the spirit who would "teach the disciples all things"(14: 26), he would guide the believer into all truth"(16: 13), and it is the spirit who comes from the Father (15: 26).

Jesus promises they would receive “power when the Holy Spirit is come upon you, and you will be my witnesses in Jerusalem and all of Judea, and Samaria, and to the end of the earth”(Acts 1: 8). The disciples are in Jerusalem but they are afraid. They have gathered in a secure location because of fear. However when they are filled with the spirit, the disciples are no longer afraid. They preached openly and boldly in the name of Christ. They rejoiced in persecution for “they were counted worthy to suffer shame for his name”(Acts 5: 41).

There is a defined lifestyle for those filled with the spirit. In Galatians, Paul make a contrast between the works of the flesh and fruit of the spirit. A person without God can manifests the works of the flesh. Because of our inherited sin nature we can produce fleshly works. However fruit demands another power source. Without the presence of the spirit there is no fruit. According to Paul, “the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these”(Gal 5: 19 – 21). Paul contrasts the works of the flesh by enumerating the fruit of the spirit, “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law”(5: 22 – 24). The sign of those who are filled with the spirit is they bear fruit. The community was to look for the evident signs of the spirit. Church leaders must demonstrate evident signs they have the spirit of God dwelling within them.

The final prerequisite characteristic is wisdom. The Greek word of wisdom is “Sophia.” Wisdom is defined “the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every

particular case."[19] The task to be assigned was food distribution. This was not super spiritual about an activity. They were to ensure everyone was treated equally. Therefore the wisdom assigned here would be on the horizontal dimension. According to Luke, Jesus matured in wisdom as he grew older (2: 52). After his appointment to the seven, Stephen is arrested and preaches an extended sermon in Acts 7. Luke writes of the wisdom of Joseph in the detailed plan to prepare for the seven years of famine through an extensive food saving program (10) and the wisdom Moses learned from the Egyptians (22).

There is the wisdom which comes from God. The encouragement of James is "But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him"(James 1: 5). In addition, James gives a descriptors of the wisdom which comes from above. Wisdom from above or Godly wisdom is "pure, then peaceable, gentle, easy, full of mercy, and good fruits"(3: 17). King Solomon is considered the wisest person in the scriptures. Solomon was given the opportunity to ask God for anything. Solomon chose discernment. The request of Solomon specifically is "So give Your servant an understanding heart to judge Your people to discern between good and evil. For who is able to judge this great people of Yours?"(I Kings 3: 9). The wisdom of Solomon is summed up in the following statements in I Kings, "And God gave Solomon wisdom"(4: 29), "And Solomon's wisdom excelled the wisdom of all the children of the east country and the all the wisdom

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[19] Blue Letter Bible, accessed on March 20, 2014, http://www.blueletterbible.org/lang/Lexicon/Lexicon.cfm?strongs=G4678&t=KJV.

of Egypt"(4: 30), and finally "and there came of all the people to hear the wisdom of Solomon"(4: 34).

Wisdom is not a highly sought after value when selecting church leaders. The focus tends to be on their positional qualifications. Rarely are persons sought who have the ability to articulate wisdom in any given situation. Generally those individuals have been marginalized or deemed as too old to give critical and substantive input. After the death of Solomon, Rehoboam becomes king. The people seek relief from the heavy burdens imposed by King Solomon. King Rehoboam received godly counsel from the aged men, those who had ascertain a degree of wisdom experientially. However he rejected the counsel of the elders and chose instead the counsel of his friend (I Kings 12: 8).

The essential need of wisdom for church leaders is the discerning of the will of God. Leaders are called to participate in the body of Christ, the church. The scriptures are clear, "Christ is the head of the church"(Ephesians 5: 23). We are to be concerned about the will of Christ. This can get murky when one thinks of all of the competing factions. The will of God must be discerned from a myriad of voices: external to the leader and internal. As a servant in the life of the church, the leader receives the input of the people. Some are more demanding and forceful than others. There is the leader's personal perspective on any given issue. Then there could be the voice of the pastor and the guidance given by the spirit. The leader must put aside his or her perspective and articulate the will of God. Wisdom is essential to discerning the voices and making the appropriate decision.

The position articulated by John Maxwell again is "Everything rises and falls with leadership." The Bible is replete with stories were the nation is either moved toward God or away from God based on the leadership. Ten leaders who spied the Promised Land convinced the people they could not have the land God was giving to them so they continued to wander in the wilderness (Numbers 13 – 14). This becomes explicitly clear in the reading of the kings. As the kings went so did the nation. Abijam becomes king over Judah, "and he walked in all the sins that his father did before him"(I Kings 15: 3). A few verses latter the writer introduces the reader to Asa. Like Abijam, Asa reigned in Judah however, he "did what was right in the eyes of the Lord, like David his father had done"(11). This pattern would repeat itself over and over in the writings of the Kings and Chronicles.

Both Exodus 18 and Acts 6 set forth prerequisites for leadership. The objective was to have people serving the community in Exodus and the church in Acts whose hearts were turned towards God. Richard L. Mayhue writes in an article titled "Authentic Spiritual Leadership" the following, "God has designed a far superior plan for fruitful spiritual leadership. The Divine blueprint involves (1) inward qualities, not just external features, (2) a regular pattern of life, not inconsistent behavior, (3) righteous motives and actions, not inappropriate motivations and activities, and (4) fruitful outcomes, not empty efforts."[20] Mayhue will buttress his argument by examining Exodus 18, Acts 6 and I Timothy 3.

[20] Mayhue, Richard L. "Authentic spiritual leadership." *Master's Seminary Journal* 22, no. 2 (September 1, 2011): 213-224. Accessed March 21, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

In the present context, the writer has sought to establish a criteria for leadership. The size of the congregation severely limits the options. With seventy-five to eighty weekly attendees, finding leadership which models the criteria set forth in Exodus and Acts is difficult. The majority of attendees do not want to get involved in "church politics." There is another percentage which got involved to early, were not spiritually mature and were hurt. Because of their pain they have determined not to participate. Therefore positions remain vacant, one person is functioning in several capacities. By constitution, there is a nominating committee which will establish the selection process for leaders. There is the letter of interest and an interview. One question raised during the interview is, "Is it better to leave a position vacant if there are no spiritually qualified candidates or fill the position?" The responses vary. Those who are spiritually mature are firm, "leave the position vacant." The spiritually immature will assess the question as "judgmental." It is the writer's assessment they are spiritually immature.

Intuitively there would appear to be a benefit from having individuals who have demonstrated core competencies to participate in the leadership of the church. The level of their discipleship, the level of the spiritual growth will shape their decision making. The challenge for the church when the spiritual immature serve in leadership is the ability to discern. Paul articulates this point when writing to the Corinthians in the first letter chapter three. The point is also supported by the writer in Hebrews chapter five. The critic in Hebrews is made against those who should have matured but did not. The language of the writer is specific to their lack of spiritual growth over time, "for though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives

on milk is unskilled in the word of righteousness"(ESV). The writer continues by illuminating the a determinant criteria for those who are spiritually mature, "But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good for evil"(14).

Given the difficulty of finding individuals with the core competencies identified by Jethro and the apostles, how does the church move forward? It is a given the church needs other individuals to serve in leadership how then should the pastor serve the core group of elected leaders? In addition, how does the pastor build from within the congregation individuals with those core competencies? The heart of both questions is discipleship. The pastor must be involved in the training and development of current leaders and the preparing the next generation of leaders for the church.

One core question for current leadership is required participation. Should the church have core requirements for participation in leadership? There are churches were the mandate is "to participate in leadership, a person must be in Sunday school, attend Bible study, and tithe." Those wanting to serve in leadership conform. By de facto, the mandate becomes the 614 commandment. Juxtapose the concept of mandated or law serving against grace serving. A person exhibits the same behavior, they come to Sunday school, they attend Bible study, they give not because of a mandate but they have come to love God and love the church. The person who has come to love does not need a mandate to tell them how to respond. Love is their motivation.

Paul writing to the Galatians church demonstrates the graduation from a law based relationship with God to a grace based. Paul captures both law and love by writing, "Therefore the Law has become our tutor to lead us to Christ, so that we may be

justified by faith. But now that faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus”(3: 24 – 26). Living by faith is the demonstration of our love for God. In the opinion of this writer the church must move from law based service to love. The implications of such a move are broader than the leadership of the church, it authenticates the value of our relationship with God. Jesus makes the point abundantly clear in the fourteenth chapter of the gospel of John with these words, “If you love me, you will keep my commandments”(15).

CHAPTER THREE

HISTORICAL FOUNDATIONS

Varied leadership models will denote the position of the leader in relationship to the organization. A hierarchical model sets up a structure where there is a dominant personality to lead the subordinates. A second leadership model places the leader amongst the people. While the leader receives influences from others, there is a structure without there being an evident structure. Robert Greenleaf writes about both models in his book on *Servant Leadership*. He suggests the first model is attached to Moses. He writes, "The first of these organization traditions, and the most widely accepted, comes down from Moses. It is the hierarchical principle that places one person in charge as the lone chief atop a pyramidal structure."[21] The second model offers a similar yet unique twist to the hierarchical model. Greenleaf writes, "The second tradition, of much more limited use, comes down from Roman times. It is the form where the principal leader is *primus inter pares* – first among equals. There is still a 'first," a leader, but that leader is not the chief."[22]

Both models provide a leadership structure for organization, government, business or church. As Greenleaf accurately states the hierarchical model is the

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[21] Robert K. Greenleaf, *Servant Leadership: A Journey Into the Nature of Legitimate Power and Greatness*, 25th ed., ed. Larry C. Spears, Stephen R. Covey, and Peter M. Senge (New York: Paulist Press, 2002), 75.

[22] Greenleaf, *Servant Leadership*, 75.

traditional model of leadership. It is the model practiced and demonstrated in organizations throughout a person's life. There is a boss on the job. There is a president or chief executive officer of the organization. In athletics there is the coach who is the final decision maker. Organizations are generally led by a president or chairperson. Even at church, the pastor is perceived to be the final authority. Those chosen by selection or election come into a leadership role, and lead from a position of dominance. A shared leadership model is an anomaly. Sharing power is perceived to be a loss of authority. Those who have power rarely want to give up.

The model of primus inter pares comes from the first century. Rome provided the context and content for the emergent of a new model of leadership perceptually. Julius Caesar as dictator over Rome provided the context for Augustus to introduce and function in the role of primus inter pares. Italian Historian and Classicists, Luciano Canfora details Caesar's ascent to power by writing, "Returning home from Spain (August – September 49 BC) he passes through Tarragona, then Narbonne, and finally Marseilles. 'There he learns that a law has been passed about a dictator, and that he himself has been nominated by the *praetor* M. Lepidus."[23]

Most notable achievement during his dictatorship was the Julian calendar. The former calendar had been "regulated by the movements of the moon, and this had left the calendar in a mess. Caesar replaced this calendar with the Egyptian calendar regulated by the sun."[24] One month prior to his assassination, Caesar was given the title Dictator

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[23] Luciano Canfora, *Julius Caesar: The Life and Times of the People's Dictator*, english language ed. (Berkeley: University of California Press, 2007), 287.

[24] "Julius Caesar" *Wikipedia*, last modified May 7, 2015, accessed April 18, 2014, http://en.wikipedia.org/wiki/Julius_Caesar.

for life. Samuel Crompton writes, "But on February 14, 44 B.C., the Senate voted to make *Caesar Dictator Perpetuas*, meaning Dictator for life."[25] One month later, members of his senate would assassinate Caesar. Citing a work by historian Greg Woolf, *Wikipedia* notes, "According to Eutropius, around 60 or more men participated in the assassination. He was stabbed 23 times."[26]

With the assassination of Julius Caesar, Octavian, born Gaius Octavius, filled the leadership vacuum. In their book titled *Roman Civilization*, Lewis and Meyer write, "In January of 27 B.C. a major reorganization of the Roman government took place. Octavian laid down his *de facto* military dictatorship, and constitutional government was established."[27] As a result of returning "the government of Rome to the senate and the people. In return, he was acclaimed *Augustus,* or worshipful, adding this title to his existing nomenclature to become known henceforth as 'Imperator Caesar divi filius Augustus."[28]

Augustus was now at the pinnacle of power. Observing and experiencing the full effect of a dictatorship, Augustus set about to establish interaction with the senate which

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[25] Samuel Etinde Crompton, *Julius Caesar*, Ancient World Leaders (Philadelphia: Chelsea House Publishers, 2003), 98.

[26] "Julius Caesar" *Wikipedia*, last modified May 7, 2015, accessed April 18, 2014, http://en.wikipedia.org/wiki/Julius_Caesar.

[27] Naphtali Lewis and Meyer Reinhold, eds., *Roman Civilization: Selected Readings*, 3rd ed. (New York: Columbia University Press, 1990), 1:555.

[28] Julian Bennett, *Trajan: Optimus Princeps*, Roman Imperial Biographies (London, UK: Routledge, 1997), 3, accessed April 19, 2014, http://public.eblib.com/eblpublic/publicview.do?ptiid=180101.

would not allow him to suffer the same fate as the dictator Julius Caesar. Natalie Haynes writes of this pivotal shift,

> It was the ultimate triumph of spin over reality – Octavian, now renamed Augustus, had seen the fate of Julius Caesar (his adoptive father), when he appeared to his contemporaries to be a dictator almost king. Augustus had no intention of being stabbed on the steps of any entertainment venue, so he cloaked his power with egalitarian names.[29]

The task for Augustus was to balance the role and responsibility of being the leader with the position. Augustus was by position and title in control of the government. The major question would be to what extent he would extend or restrict his powers. While not wanting to experience the fate of Julius Caesar, the struggle was apparent. The decision to extend or restrict or create a merger of both was being influenced by the reign of Julius Caesar and Greek overtones. Michael Squires writes, "the future emperor had to maintain a fine balance between the Hellenistic associations of power and the Roman rhetoric of republicanism. Augustus would eventually emerge as princeps, or 'first citizen.'"[30] The declaration of *princeps* would develop into his role as "first among equals" or primus inter pares.

Between the declaration of *princeps* and *primus inter pares*, Augustus became father of the Roman Empire. Karl Galinsky writing in *The Cambridge Companion to the Age of Augustus* notes, "With the title *pater patriae* Augustus had definitely become First

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[29] Natalie Haynes, *The Ancient Guide to Modern Life* (New York: Overlook Press, 2012, 2010), 1, accessed April 19, 2014, http://images.contentreserve.com/imagetype-100/1523-1/{7370e4fb-975c-471a-a146-795caef5c92e}img100.jpg.

[30] Michael Squire, *The Art of the Body: Antiquity and Its Legacy*, Ancients and Moderns Series (London, UK: I.B. Tauris, 2011), 134.

Citizen and father of a sole Roman family."[31] Galinsky continues to explore the idea of father of the Roman by writing,

> Above all, the "Fatherland" now protected the princeps as he was the incarnation of the *patria*. Each attack on his person now amounted to an attack on the fatherland, and each opinion that diverged from the will of the princeps now could be denounced as unpatriotic; criticism of Augustus now affected the *maiestas* of the *princeps* as well as the *maiestas* of the *populous Romanus,* and vice versa.[32]

According to *The Oxford Classical Dictionary,* the word *maietas* "is short for *minuta populi Romani,* 'the diminution of the majesty of the Roman people' a crime first introduced by L. Appuleius Saturninus in the *lex Appuleia* c. 103 B.C."[33] There was no real specificity to the term, therefore it was broad enough to "cover a variety of actions, including failure in one's duty or revolt."[34] Further Caesar gave specificity to the term to "cover not only treason and conspiracy, but also libel and slander, with the case presented to the senate."[35]

The perception of Augustus being father of Rome resolved the question of whether he would extend or restrict his powers. As noted earlier, Augustus did not want to suffer the fate of his adoptive father (Haynes) therefore he opted to share power. Galinsky adds, "Augustus disassociated himself from anything that resembled an institutionalizing of his role. Institutionalizing would run the risk of giving offense,

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[31] Karl Galinsky, ed., *The Cambridge Companion to the Age of Augustus*, Cambridge Companion to the Classics (Cambridge, U.K.: Cambridge University Press, 2005), 31.

[32] Galinsky, *The Cambridge Companion to the Age of Augustus,* 32.

[33] N. S. Gill "Maiesta," *About.com,* accessed on April 20, 2014, http://ancienthistory.about.com/od/romelaw/g/070819-Maiestas.htm.

[34] Gill, http://ancienthistory.about.com/od/romelaw/g/070819-Maiestas.htm.

[35] Gill, http://ancienthistory.about.com/od/romelaw/g/070819-Maiestas.htm.

stirring resentment, and possibly provoking conspiracy, especially within the senatorial class."[36] With the titles of *princeps* "First Citizen" and "Fatherland" of Rome, Augustus titled his role among the senate as *primus inter pares* "first among equal."

Theoretically this title and role would suggest, someone is in charge but others within the organization will have equal input in the decision making process. The ideas and suggestions of other senate leadership would have the same value and weight as the leader. The concept of *primus inter pares* becomes a smoke screen for the actual power Augustus exerted. The words auctoritas (authority) and *potestas* (power) were core in the development of *primus inter pares* for Augustus. After submitting an argument for greater attention to be paid to Augustus usage of *auctoritas*, Nicolas Wiater notes the foundation of power of Augustus comes from his authority (*auctoritas)* rather than his power (*potestas).* Augustus' authority allowed him to mask his true intention. Wiater writes, "defining himself as *primus inter pares,* Augustus offered his subjects a conception of rulership which concealed his actual influence as much as possible and downplayed his attempt actively to impinge on the lives of his subjects."[37]

The title of *primus inter pares* gave the impression to the citizens of Rome they were transitioning into a new model of leadership. Augustus masked the dictatorship with the language of inclusivity and shared power. The human frailties of Augustus in actualizing *primus inter pares* are realized in Jesus Christ. Jesus demonstrates the humility of being first among equals. According to the Gospel of John, Jesus is the

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[36] Galinsky, *The Cambridge Companion to the Age of Augustus* , 35.

[37] Nicolas Wiater, *Untersuchungen Zur Antiken Literatur Und Geschichte,* vol. 105, *The Ideology of Classicism: Language, History, and Identity in Dionysius of Halicarnassus* (New York: De Gruyter, 2011), 12, accessed April 16, 2014, http://www.myilibrary.com?id=343036&ref=toc.

incarnate word, “and the word became flesh and dwelt among us”(1: 14). Jesus speaks of being one with the Father (10: 30). Paul gives a clear and concise statement of the deity of Jesus by writing, “Who being in the form of God, thought it not robbery to be equal with God but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men”(Phil 2: 6 – 7). Jesus is God in the flesh who dwells among humanity. Jesus teaches a model of leadership from among the people.

Moses, the kings, the Pharisees, and the Sadducees all participated in a model of leadership where there was a hierarchical structure. Moses was the sole leader of the children of Israel. In liberation, as disputes exists among the former slaves, those disputes were adjudicated by Moses. When Jethro sees the people waiting in line all day to have their cases adjudicated by Moses, Jethro advises Moses to train others and charge them with the responsibility of hearing cases. Cases too difficult for the judges to adjudicate would be forwarded to Moses.

An autocratic leadership style gets exemplified in the kings. Before the first king is appointed, the people are forewarned of how to their lives with a king (I Samuel 8: 10 – 18). The forefathers and foremothers of the children of Israel were forced into slavery by a paranoid Pharaoh, now they willfully volunteer to become slaves to a king. The irony of their request is for what they experienced while slaves in Egypt is what they will experience in liberation. Samuel concludes the analysis of life with a king by saying, “he will take a tenth of your flocks, and you yourself will become his servants”(17).

Jesus is born into an autocratic style of leadership both from a political and religious perspective. The Jews are under Roman occupation. The reign of Augustus in Rome overlaps the birth of Jesus, 31 B.C. to 4 A.D. Caesar, Pilate, and Herod represent

an autocratic hierarchical structure of leadership politically. The Jewish community consisted of the chief priests, the Pharisees, the Sadducees, and scribes who offered a leadership structure within the religious community. It is within this community, Jesus offers an alternative model of leadership. The model of leadership does not flow from the top down, Jesus' model of leadership moves from the bottom up.

Jesus actualizes *primus inter pares* by being with the disciples, being amongst the people and amidst the religious leaders. Jesus is the incarnate world, God in the flesh, but He does not operate out of *auctoritas* (authority) or *potestas* (power) but out of love. Not a love based on human relationships as defined by philia. Not love which satisfies fleshly desires as represented by eros. Not love as represented by parents for their children, storge. Jesus demonstrates the purity of love which is of God. The motivation of Jesus is always agape.

The model of Jesus is not top down but bottom up. The model of leadership as demonstrated by Jesus is not what can be gained but what is given. Jesus represents leadership from a selfless rather than a selfish perspective. The Gospel of John encapsulates the ministry and model of Jesus' leadership. John gives a descriptive account of the leadership of Jesus as he washes the disciples' feet. Jesus and the disciples have entered the home for the last supper.

The custom of foot washing was relegated to a slave. Lange and Schaff comment "He rises to perform the foot-washing. Since this was ordinarily done by slaves previous to the commencement of the meal, in the absence of a slave the duty naturally devolved

upon the humblest of the circle."[38] Jesus does what needed to be done but no one was willing to do it, He washes feet. He is their Lord and their master, He is God in the flesh, yet He does what a servant should do. The model of leadership is flipped. Traditionally it is not the master who serves, it is the master who is served. The master commands someone to serve, assigns the task to someone, but Jesus is washing the disciples' feet.

The poignancy of the scene is impacted in two dimensions. The first dimension is who is doing the serving. The second dimension is who is being served. This scene occurs hours before the disciples would scatter at the arrest of Jesus. The washing of the feet occurs prior to Judas being identified as the one who would betray Jesus. Therefore Judas experienced the tender love of Jesus washing his feet. Peter would deny knowing Jesus and yet Jesus washes his feet. The rest of the disciples would abandoned Jesus and they have their feet washed. Jesus washes the feet of disciples who would betray, deny and abandon him. Jesus had taught the disciples the essence of love is not to love those who love but to love those who demonstrate an inability or unwillingness to love. Jesus had taught them, "For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?"(Matt 5:46). Earlier, Jesus had commanded them, "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you"(Matt 5: 43 – 44). Agape love is demonstrated to those who cannot love back.

Jesus as *primus inter pares* demonstrates leadership by doing first. Then Jesus gives them the object lesson. John records a relational statement in verse 13, "You call

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[38] Lange, John Peter, and Philip Schaff. *A Commentary on the Holy Scriptures: John*. (Bellingham, WA: Logos Bible Software, 2008), 407.

me Teacher and Lord, and you are right, for so I am." Jesus invites and commands them to be participants in this service motif. John continues the dialogue by writing, "You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet"(13: 13 – 14). Some may stress the importance of foot washing as if Jesus is setting an ordinance for such. Others may focus attention to the service we are to give to one another. Jesus sets the leadership model and we are to follow His lead. Jesus is not concerned with title and position. The leader for Jesus is the one who senses a need and does something about it. The challenge of every Christian leader is to meet the needs of those whom he or she has been entrusted to lead.

Jesus further solidifies the motif of the leader as the one who serves when addressing the dispute among the disciples about greatest. Using a relevant example the disciples could relate to, Jesus uses the dominance of the Gentile kings. Authoritarian rule is exercised over the Gentiles. Jesus goes against the tradition, goes against the model of familiarity by suggesting an alternative worldview. Luke records Jesus' statement, "But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant"(Lk 22: 26). The Gospel of Matthew concludes this dialogue with a statement not found in Luke's account. Jesus concludes by saying, "even as the Son of Man came not to be served but to serve and to give his life as a ransom for many"(20: 28).

While Augustus gave the language of *primus inter pares,* Jesus actualized the concept through service. A closer examination of how this concept comes to life with Augustus and Jesus could reveal their humility or arrogance, them having an internal

focus as opposed to focusing on the needs of others, and ultimately doing what is good for one's self or doing what is best for others. Augustus as demonstrated in the works of Galinsky, Haynes, Lewis, Squire and Wiater, had ulterior motives for setting himself up as *primus inter pares*. Augustus moved not for the preservation of the empire, not for the benefit of the people but for self-preservation. Jesus avoided being crowned a king. Jesus is God in the flesh and he uses his *potestas* (power) and *auctoritas* (authority) to serve others. The end result for Jesus would be death, while the end goal for Augustus was self-preservation through the allusion of words. While the people were focused on the words Augustus was using, he actualized those words to establish a dictatorship.[39]

The goal of Christian leadership should be to immolate Jesus. The danger for every Christian leader is to be like Augustus and use words which get operationalized in a different manner. Pastors are often told and treated as if the church belongs to them. Pastors are constantly asked their opinion on matters, they are asked to give direction and set the vision for the church. We teeter in the balance, the commitment to actualize and do the will of God with our selfish desires. We are prone to constantly utter the words, "the church is not about us, it is about Jesus" however our actions will tell another story.

Leadership and sharing leadership begins our discipleship. Discipleship is used in the terms of Dietrich Bonhoeffer. Bonhoeffer writes, "When Christ calls a man, he bids him come and die."[40] The leader dies to selfishness and awakens to reality of others. This is the admonishment given by Paul to the church at Philippi. Paul encourages the readers, "Do nothing from selfishness or empty conceit, but with humility of mind regard

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[39] Wiater, *Untersuchungen Zur Antiken Literatur Und Geschichte* , 12.

[40] Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 87.

on another as more important than yourselves; do not merely look out for your own person interests, but also for the interests of others"(2: 3 – 4). Paul broadens our personal interest to include others. It is not just about us, we need to focus our attention on others.

Then Paul gives Christ, the exemplar of *primus inter pares* as a model. We are to have the mindset of Christ in relationship to the will of God and the preservation of others. The language of the King James Version gives for this writer the clearest picture, "Let this mind be in you which was also in Christ Jesus"(2: 5). The language of the NASB is used to give specificity to the mind of Christ, "who, although He existed in the form of God, did not regard equality with God a thing to be grasped but emptied Himself, taking the form of a bond-servant and being made in the likeness of men"(2: 6 – 7). Jesus did not accept resort to the position of being God but became a servant. He is the sum total of *auctoritas* (authority) and *potestas* (power) and he exercised none. Jesus became a servant. Paul concludes the delineation of the mind of Christ by writing, "Being found in appearance as a man, He humbled Himself by becoming obedient to the power of death, even death on a cross"(2: 8).

Augustus introduces a leadership model at face value would have a great deal of promise and possibility. By implication, it suggests a shared model of leadership without hidden agendas. Augustus embodies the difficulty of a fallen individual conceptualizing an ideal, which requires personal humility. Jesus taught us through humility we could actualize and live above our human weakness. The goal of every leader should be to share, train and enable others to be all they can be.

Robert K. Greenleaf has coined the phrase "Servant Leadership." His words are significant: "The servant-leader *is* servant first… It begins with the natural feeling that

one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions…The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature**."**[41]

[41] "What is Servant Leadership," Robert K. Greenleaf Center for Servant Leadership, accessed on April 24, 2014, https://greenleaf.org/what-is-servant-leadership/.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

The foundation of every organization, every business and every church is its leadership. John Maxwell, leadership expert and the author of over seventy books, has noted, "Everything rises and falls on leadership."[42] Great leaders are often characterized by the leadership given to the organization, their leadership disciplines practiced and the success of the organization. The success of the business, the success of the sports franchise on the field, or the success of the social service organizations is dependent upon the competency of the leader. Individuals who study leadership have attempted to capture the characteristics and behaviors of individuals deemed to be great leaders. Organizational success becomes critical in this regard.

Most often those who study leadership will look to the business and political arena for models of successful leadership. Most notable from the political arena is presidential terms. Doris Kearnes Goodwin has chronicled the life of Abraham Lincoln. While not the most polished politician, Lincoln demonstrated qualities and characteristics which have classified him as one of the greatest presidents. Writing of Lincoln, Goodwin notes, "Lincoln seemed to have come from nowhere – a backwoods lawyer who had served one undistinguished term in the House of Representatives and had lost two

[42] John C. Maxwell, *Developing the Leader Within You* (Nashville: T. Nelson, 1993), x.

consecutive contests for the U. S. Senate."[43] Lincoln won the nomination because, "he took the greatest control of the process leading up to the nomination, displaying a fierce ambition, an exceptional political acumen, and a wide range of emotional strengths, forged in the crucible of personal hardship, that took his unsuspecting rivals by surprise."[44]

At a macro level, leaders in the business and political arena are most visible and garner a great deal of notoriety because the grandeur of the activity. Their decisions affect a great number of people. However at a micro level, leaders of not-for-profit organizations, local 501 C 3 organizations and churches provide a valuable service to their constituency. Specifically those who lead and work within the leadership have become a growing topic for academic study. The writing of John Maxwell begins while serving as a pastor. The information has crossover appeal to the business and political arena but the need was first realized in the church.

While leadership characteristics and qualities are persuasive throughout society, Henry and Richard Blackaby have drawn a sharp distinction between leadership in the church and leadership in other arenas. In addition, they make a contrast between holding a leadership position within the church and being a spiritual leader. In their book on *Spiritual Leadership*, they write, "Holding a leadership position in a Christian organization does not make you a spiritual leader. Nor does working a secular occupation preclude you from being a spiritual leader at your workplace. Spiritual

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[43] Doris Kearns Goodwin, *Team of Rivals: The Political Genius of Abraham Lincoln* (New York: Simon & Schuster, 2005), xvi.

[44] Goodwin, *Team of Rivals,* xvi.

leadership is not an occupation: it is a calling."[45] The language used to characterize the leader is very specific. They identify the individual as a spiritual leader. Leadership within the church must be a calling and the lack thereof may be the root cause of many of the problems within the life of the church.

Describing spiritual leadership as a "calling" does not define what it is. They capture the essence of spiritual leadership by writing, "Spiritual leadership is moving people on to God's agenda."[46] The church is first and foremost a spiritual institution, it is the body of Christ. The purpose, the direction, and how the church functions, should be determined by Christ. The Bible affirms the Lordship of Jesus Christ over the Church. Matthew affirms Jesus as the founder of the church (Matthew 16: 18). Paul identifies Jesus Christ as the Head of the Church (Ephesians 1: 22/5: 23/Colossians 1: 10). The biblical model asserts the sovereign leadership of Christ over the church. Moses leads the children of Israel out of Egypt by following a pillar of cloud by day and pillar of fire by night which represented the presence of Jehovah. The kings were to lead the people according to the statues and commands of Jehovah. Spiritual leadership was to be given to a spiritual institution.

The selection of leaders and the selection of spiritual leaders provides a stark contrast between the calling and the practice of the church. The church, therefore, provides an interesting study in leadership because of the diversity of individuals who are called to serve in the local congregation. There are several paths to leadership for the person serving the local congregation. There are those who are serving out of necessity.

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[45] Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People On to God's Agenda*, (Nashville, Tenn.: B & H Pub. Group, 2011), xiv.

[46] Blackaby and Blackaby, *Spiritual Leadership*, 36.

A position needs to be filled, no one else was willing, as a matter of necessity the role gets filled by a body. There are those who fill position because of the jobs outside of the church. A lawyer may be asked to serve as a trustee. A certified public accountant may be asked to serve on the finance committee. It fills a needed position in the life of the church.

The individuals serving more than likely will be volunteers. As volunteers, this adds another dimension to what can be asked of the individual especially in a small church context where the numbers of individuals are limited. Everyone is needed to fill a position therefore some things are tolerated for the sake of having the position filled. If the quality of leadership is essential to the success of an organization, in the business arena and especially within the life of the church, how does a church become successful when she is crippled and more often than not hampered by her leadership? While the church is dependent upon volunteers to fill leadership positions, the resolution to the aforementioned question may be in her leadership selection.

The biblical model for leadership selection is to find individuals who are demonstrating a predetermined set of criteria. Two notable passages set forth the criteria and then the search. The Old Testament model of leadership selection is the recommendation of Jethro to Moses. The New Testament parallel would be the selection of the deacons in Acts of the Apostles. Each selection is driven by a need to relieve the primary leaders of additional tasks. Each selected leaders is to emulate the actions and attitudes of the primary leader. There should be no drop off between the leadership provided by Moses and the leadership provided by the appointed judges. There was to be no differentiation in service provided by the deacons and the service provided by the

apostles. The model of biblical leadership is for the primary leaders to follow God and select leaders who will follow them as they follow God.

Moses has become the sole adjudicator of cases among the children of Israel. These recently freed slaves had disagreements over personality conflict and possessions. Moses would hear their cases and rule. Jethro, a Midianite, Moses' father-in-law, has come to visit the family. He observes Moses adjudicating cases all day. The day was spent and yet there were those who failed to get their cases heard. The ancient writer notes, "It came about the next day that Moses sat to judge the people, and the people stood about Moses from the morning until the evening"(Exodus 18: 13). Jethro's concern is the health of Moses and the welfare of the people. Jethro observes to Moses, "The thing that you are doing is not good. You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone"(Exodus 18: 17 – 18).

The minister who attempts to do ministry alone is a danger to themselves and a detriment to the people. The number of cases to be adjudicated far exceeded the ability of one person. Jethro recommends to Moses to empower the others to assist. The job of Moses becomes to the people's representative to God, to educate, to observe and to prepare others for service. The Exodus writer records,

> You shall represent the people before God and bring their cases to God, and you shall warn them about the statues and the laws and make them know the way in which they must walk and what they must do. Moreover look for able me from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens.(Exodus 18: 19 – 21).

Moses is to teach and observe. Individuals who adhere to the teaching, those who demonstrate a commitment to their relationship with Jehovah by fearing God and being trustworthy, and those who denote integrity are to be selected for service.

Moses sets forth a model of leadership selection based on demonstrated actions. The individual, based on their behavior, puts himself or herself in contention for a selection or takes themselves out. The established criteria correlates with the tasks these individuals would be assigned. Their assigned role in the community would be to function as Moses would. Instead of Moses hearing all of the cases these individuals are now empowered to hear and decide cases. The need is to have individuals who are fair, trustworthy and honest. The people are entrusting these new adjudicators to be impartial in their rulings.

The New Testament parallel is Acts 6. The church has experience tremendous growth over a short period of time. There are three thousand believers who join the 120 on the Day of Pentecost in Acts 2. Luke concludes chapter 2 by noting, "And the Lord was adding [a]to their number day by day those who were being saved"(47). Those within the community sold their goods and possession for the good of the others. Luke demonstrates this unique feature in the latter part of chapters 2 and 4. The church's function is to provide for the needs of those within the community. As the church grew she became more diverse in terms of ethnicity.

The diversity of the church and the immoral actions of some set the stage for the calling of those who would serve as deacons. There were native Jews who had been tasked with food distribution. These individuals show favoritism to the native Jewish widows. The Greek speaking or Hellenistic Jews complained to the apostles about the

unfair treatment. Luke writing describes, “Now at the time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food”(Acts 6: 1).

The apostles were dedicated to pray and the teaching of the word. Therefore the apostles set forth guidelines for selecting individuals who would be charged with the task of ensuring there was equitable distribution of food. The community is charged to look for seven individuals of “good reputation, full of the spirit and of wisdom, whom we may put in charge of this task”(Acts 6: 3). The disciples would maintain a posture of prayer and study of the word. These individuals were to demonstrate the pre-set criteria first. It is a prerequisite for their appointment. The task to be assigned to them requires individuals of integrity and character. The apostles would affirm the decision of the people. The decision was not to be based off family relationship, friendship, economic or political status within the community.

The Exodus narrative and the narrative of Acts are rich with theological themes and implications. A theme derived from both narratives is the supremacy of scripture. Before identifying the characteristics of those who are to lead, Jethro articulates the job description of Moses. The Exodus writer captures the words of Jethro by writing, “You be the people’s representative before God, and you bring the disputes to God, then teach them the statutes and the laws, and make known to them the way in which they are to walk and the work they are to do”(Exodus 18: 19 – 20). Moses is to teach them the laws and statutes of God. He is to give them practical information which they are to implement in their lives. Luke writing in Acts alludes to the supremacy of scripture in

chapter 2. The church bursts on the scene on the Day of Pentecost. Peter preaches the inaugural sermon in which 3,000 believers joined the 120 elders. Then Luke writes of the 3,000, "they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer"(Acts 2: 42). The apostles taught and the people gave themselves to the teaching of the word of God.

Core to the growth and development of the church was the teaching of the word of God. The teaching was a combination of Jewish scripture, the teachings amassed from Jesus by the apostles and their personal encounter with Jesus. The apostles centered the church in the word. The centrality of the scriptures was demonstrated in Acts. Paul affirms the necessity of the scriptures by admonishing Timothy, "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth"(II Tim 2: 15). The word of God was essential to the spiritual growth of a believer therefore Peter encourages the church by writing, "Like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation"(I Peter 2: 2). The final admonishment of Peter to the church is "But grow in the grace and knowledge of our Lord and Savior Jesus Christ."(II Peter 3: 18).

Ellen Wondra writes in her *Introduction to Theology*, "The general consensus of contemporary theologians is that the theological criterion of true Christian doctrine, of what is and what is not a valid part of Christian faith, is the revelation of God to which testimony is given in the Bible."[47] Wayne Grudem attests more emphatically to the primacy of scripture by stating, "It is rather as people read Scripture that they hear their

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[47] Owen C. Thomas and Ellen K. Wondra, *Introduction to Theology*, 3rd ed. (Harrisburg, Pa.: Morehouse, 2002), 52.

creator's voice speaking to them in the words of the Scripture and realize that the book they are reading is unlike any other book, that it is indeed a book of God's own words speaking to their hearts."[48] The theological development of Dietrich Bonhoeffer is grounded in the scripture. The scriptural exegesis leads us in to confrontation with the Christ of scripture. Jay Rochelle writes, "He (Bonhoeffer) identifies his own approach to scripture as 'presentation,' by which he means that exegesis ought to lead us to Christ's self-disclosure in the present form his place as Lord of the Future."[49]

In addition to the focus on scripture, there is the focus on Christian maturity. They were taught the word of God, Moses and the community in Acts were to look for individuals who were living according to the word. Their life conformation to the word of God was a demonstration of the maturity. They moved from an intellectual knowledge of the word to a practice. The praxis of Christian maturity is to live in obedience to the word. Paul writing to the Corinthian church exposes their immaturity based on their behavior. He identifies two levels of the spiritual immaturity. First, he notes their dietary provisions and consumption, "I gave you milk to drink, not solid food; for you were not yet able to receive it. Indeed, even now you are not yet able, for you are still fleshly"(I Cor 3: 2 – 3a). Then Paul describes the actions, which accompany their immaturity, "For since there is jealousy and strife among you, are you not fleshly and are you not walking like mere men?"(3: 3).

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[48] Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester, UK: Inter-Varsity Press, 1994), 292.

[49] Jay C. Rochelle, "Bonhoeffer and Biblical Interpretation: Reading Scripture in the Spirit." *Currents In Theology And Mission* 22, no. 2 (April 1, 1995): 85-95. Accessed November 2, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

The writer of Hebrews addresses the connection between spiritual maturity and behavior by focusing on leadership. The writer's longevity or positional leadership can equate to maturity. Their length and leadership position should have qualified them to teach but they could not because of their immaturity. The writer of Hebrews notes, "For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and have come to need milk and not solid food"(5: 12). Then the writer contrasts the dietary consumption and practices of those who are immature and those who are maturing by writing, "For everyone who partakes only of milk is not accustomed to the word of righteousness, for he is an infant. But solid food is for the mature, who because of practice have their senses trained to discern good and evil"(5: 13 – 14). Immature leaders cannot mature the membership.

Maturing believers is at core for Paul as he writes to the church at Ephesus. Paul has identified the gifts God has given to the church. Paul enumerates not in a hierarchical formula but in a linear fashion the leadership God has given to the church. Paul delineates the following gifts: apostles, prophets, evangelists, pastors and teachers. Then he identifies their purpose at length by writing, "For the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, the measure of the stature which belongs to the fullness of Christ"(4: 12 – 13). Central to Paul theses here is the maturation and the development of believers.

Integral to the ideal of Christian maturity is discipleship. There is an inverse relationship between maturity and discipleship. Discipleship is demonstrative of a person maturing in their faith. In addition, a person maturing in their faith is becoming more of a

disciple. Maturing moves discipleship from language to praxis. Discipleship has two strands: what is done to and for the individual to assist in their maturity and what the individual must do to ensure they mature. The first strand is the Great Commission recorded in Matthew 28, "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you"(19 – 20). The disciples and subsequently the church are called to make disciples. Walter Henrichsen placed a great deal of weight on the making of disciples by titling his classic work *Disciples are Made Not Born*. Discipleship making is an on purpose activity.

The second strand of discipleship comes from a series of commands Jesus gives. Matthew records Jesus saying, "If anyone wishes to come after Me, he must deny himself, and take up his cross and follow me"(Matt 16: 24). Personal choice encapsulates everything when considering the call to follow Jesus. The individual must come to a decision to follow Christ, must decide to deny self, and must decide to take up a cross. It is not forced or coerced, but it is a personal decision. There is a profound statement made in John 14. The outgrowth of law-based faith was constraint. Jesus comes and moves the pendulum from constraint to love. John records, "If you love me, you will keep my commandments"(John 14: 15). The motivation for keeping the command of God is love. The core question becomes what does love motivate us to do? The one who is a disciple denies her or himself as a manifestation of their love of Jesus, not because they are commanded to do so.

Jesus is the demonstration and depth of God's love for humanity and becomes the model to be emulated. Through Jesus Christ, God initiates love. John writes, "For God

so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life"(3: 16). Love is an initiator in and of itself. No constraints, no obligation, love sees a need and moves on behalf of the needed. In his doctrinal treaties to the Roman Church, Paul writes, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us"(Romans 5: 8). God has acted selflessly out of love for humanity as a model of what love is. As humanity comes to love, the motivation for keeping God's command, the inspiration to live righteously in the world and in fellowship with others becomes love. It is not law, it is not a command, but the truest demonstration of what it means to love God.

The overtones of the centrality of scripture, spiritual maturity and discipleship are evident in the selection of the judges in the Exodus passage and the selection of the deacons in Acts. While these themes are dominant there are some theological undercurrents, which must be addressed. One issue would be works righteousness. The premise of the Old Testament is a relationship with God based on works. A person is saved through their obedience to the 613 commands. Their salvation or lack of salvation was totally dependent upon their works. The ministry of Jesus is the continual unfolding of grace. The earliest demonstration of grace is after the fall of humanity in Genesis 3. After God announces judgment on Adam and Eve for their rebellion, God acts out of grace. The Genesis writer records, "The Lord God made garments of skin for Adam and his wife, and clothed them"(Gen 3: 21). This animal sacrifice in Genesis has its ultimate reality in the sacrifice of God's only son, Jesus Christ. Paul captures the significance of the crucifixion and resurrection for salvation by writing, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of

works, so that no one may boast"(Eph 2: 8 – 9). The introduction of grace sets up a natural tension with works righteousness.

This tension gets played out in how we approach Christian service. The biblical predetermined characteristics for leadership are they a manifestation of grace or of compulsion to a law. The appointment of judges and the deacons were the first of their kind. Those within the community did not know the possibility of such existence. People either committed themselves to walking faithfully or not. There was no compulsion of desiring a leadership position. People will covet a leadership role in the church. The difficulty becomes distinguishing between the person who does the right thing because it is the right thing to do and the person who does the right thing because they have ulterior motives. Their motive is to be in leadership. They do not have a desire to serve because their motive becomes self-serving.

Their presence in Sunday school and Bible study, the presenting of their tithes and offerings is a formality. Ceremonially they become like the Pharisees and Sadducees. They have the knowledge of the law and they can quote scripture, however their lives are not being conformed into the image and likeness of Jesus Christ. Their lack of personal development hinders and hampers the development of the church. For Bonhoeffer, conformation into the image of Christ is what is happening to the church. Bonhoeffer merges the conformation of the church with the conformation of the individual. Joseph McGarry captures the essence of Bonhoeffer's thought by writing, "Thus, Christian formation is the church body, Christ's existence as community, possessing his very

shape: incarnate, crucified, and resurrected. Theologically, it is the body of Christ taking form in the world as the church increasingly lives in harmony with its being in Christ." [50]

The growth of the church and the growth of the individual should be simultaneous. As individuals mature and grow in their relationship with God, their motives move from impure to authentic. Those, with impure motives, who claim a relationship with God and suffer from the discipline of praxis operate from "cheap grace." Bonhoeffer's classic work *The Cost of Discipleship* differentiates between those who are practitioners of the word and those who have knowledge but fail to live accordingly. Bonhoeffer writes,

> Let him be comforted and rest assured in his possession of this grace. For grace alone does everything. Instead of following Christ, let the Christian enjoy the consolations of his grace! That tis what we mean by cheap grace, the grace which amounts to the justification of sin without the justification o the repentant sinner who departs from sin and from who sin departs.[51]

The antithesis to cheap grace is costly grace. It is grace with a demonstration. Bonhoeffer writes,

> Costly grace confronts us as a gracious call to follow Jesus, it comes as a word of forgiveness to the broken spirit and the contrite heart. Grace is costly because it compels a man to submit to the yoke of Christ and follow him; it is grace because Jesus says: 'My yoke is easy and my burdens are light.[52]

Bonhoeffer's portrayal of grace as costly and cheap are diametrically opposed to each other and may define the world in which so many Christian leaders live.

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[50] Joseph McGarry, "Con-formed to Christ: Dietrich Bonhoeffer and Christian formation." *Journal Of Spiritual Formation & Soul Care* 5, no. 2 (September 1, 2012): 226-242. Accessed November 6, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*.

[51] Dietrich Bonhoeffer, *The Cost of Discipleship*, complete ed. (London, UK: SCM, 1959), 36.

[52] Bonhoeffer, *The Cost of Discipleship*, 37.

Cheap grace becomes the marker for some many leaders who fail to appropriately lead. They are conspicuously absent at the public study times in the life of the church. They fail to appropriately share their resources with the ministry of the church. They hold a position, they make decisions, but they fail to exhibit the predetermined characteristics of leaders as set forth by the advice of Jethro or the command of Moses.

Their failure to exercise discipline in their Christian walk leads to an abuse of grace. Grace is no longer the freedom to do the right thing for the right reason, grace become the liberty to behave in a manner inconsistent with core values. Grace becomes the liberty to exercise the choice to willfully not conform. Therefore the issue is not what must be done because a person has been saved, it is what they do not have to do because of grace. The church at Rome had those who took advantage of grace and exercised their freedom to behave in a manner inconsistent with acknowledgement of Jesus Christ as Lord and Savior. Paul writes to clarify their misguided thinking and the meaning of grace. Paul's clear and concise writing reads, "What shall we say then? Are we to continue in sin that grace may increase? May it never be! How shall we who died to sin still live in it?"(Rom 6: 1 – 2). For Paul, doing the right thing becomes the appropriate response to grace. Therefore Christian life and commitment are connected to leadership within the life of the church. What Bonhoeffer would characterize as cheap grace, the writer would characterize as an expression of unloving. The motivation to walk in harmony with core Christian values is an expression of one's love for God and for the church.

In addition to Christian maturity and the tension between works righteousness and grace, Jesus' selection of the twelve presents a major theological issue. Jesus chose

twelve individuals from outside of the church. The chosen disciples were not proficient in their study of the Torah. They did not come from the ranks of the religious community who were charged to study and teach the Torah. The disciples were ordinary individuals who were invited by a wandering prophet to come and follow Him. Peter, Andrew, James and John were fishermen by trade. Jesus extends an invitation to Peter and Andrew to "follow me, and I will make you fishers of men"(Matt 4: 19). Matthew could be characterized as the extreme. He works for the Roman government as a tax collector. As a tax collector, he would have been despised by Jews. Jesus extends an invitation for Matthew to come and follow him. Among this first band of followers of Jesus is also Judas, the one who would portray Christ.

While these individuals were not versed in the study of the Torah, Jesus spent three and half years training them. Jesus did not call them and send them into ministry. Jesus invested in them. Jesus taught them by principles and practice what it meant to live a surrendered life. Jesus demonstrated a prayer life (Mark 1: 35) but Jesus also taught them to pray (Luke 11:1 – 4). Jesus demonstrated the importance of worship by consistently going to the temple. Luke writes, "And he came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read"(4: 16). Jesus demonstrated consistency between His private life and His public life. After providing for them both intellect and praxis of ministry, Jesus sends them into the world. They are to replicate in others what Jesus has done for them.

A corollary to John Maxwell's *Developing the Leader Within* is his book *Developing the Leaders Around You.* Maxwell notes the success or failure of any leader is determined by the other leaders within the organization. Maxwell writes, "When

conducting leadership conferences, I often make the statement, 'Grow a leader – grow the organization.' A company cannot grow without until its leaders grow within."[53] While the disciples were not selected because they adhered to a predetermined set of characteristics, they did develop those characteristics over time. They would lead the Christian faith with fortitude, discipline and commitment.

The importance of this study is to return the church to Biblical principles for leadership selection. In a congregation of seventy to eighty members, the tendency is to select the willing rather than those who exhibit a predetermined set of characteristics. While the Biblical mandate has not changed, the church has implemented practices, which satisfy the immediate need. This has been done to the detriment of the church. The ramifications have been significant for the image of the church internally and for the perception of the church publicly. As a moderator of twenty-four churches and a twenty-six year pastor of two congregations, the impact of immature leadership has been evident. There were three church fights during my tenure of moderator. The conflict always existed over minute insignificant issues. In addition, the conflict was always between the leadership of the church and the pastor. More specifically, the deacons and trustees were at odds with the pastor or vice versa.

The resolution too much of the conflict could be a return to a Biblical model for leadership. Moses was to find individuals who would represent him. They would be able to render a verdict as if Moses were hearing the case. The deacons would correctly distribute the food as if the apostles were doing so themselves. When leadership is on the

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[53] John C. Maxwell, *Developing the Leaders Around You* (Nashville, Tenn.: Nelson Business, 2005, 1995), 9.

same page, the church, the organization, the business can move forward. When the leadership is divided the people will become scattered and will pick sides which leads to disputes, disruptions and ultimately the dissolution of the church. Therefore it is imperative for both the pastor and the elected leadership conform to a biblical model.

A divided church is symptomatic of an unhealthy church. Unhealthy churches cannot grow effectively. A return to a Biblical model for leadership will aid in the health of the church. Rick Warren writes in *The Purpose Driven Church*, "I believe the key issue for churches in the twenty-first century will be church health, not church growth...Focusing on growth alone misses the point. When congregations are healthy, they grow the way God intends. Healthy Churches don't need gimmicks to grow – they grow naturally."[54] Chuck Swindoll enumerates six vital signs of a healthy church in his book *Growing Deep in the Christian Life.* Each vital sign is taken from a portion of I Corinthians 12. The first vital sign is "the presence of unity and harmony"[55] taken from verse 13, "For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ." Selecting leaders based on a Biblical model is integral to the health of the church.

A healthy leadership core demonstrating a commitment to core values is essential for new believers coming into the life of the church. The essence of discipleship is not a set of espoused values but expressed values in practice. It is the life of the gospel being lived out in the lives of leaders. Every Christian leader should say as Paul wrote to the

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[54] Richard Warren, *The Purpose Driven Church: Growth Without Compromising Your Message and Mission* (Grand Rapids, Mich.: Zondervan Pub., 1995), 17.

[55] Charles R. Swindoll, *Growing Deep in the Christian Life: Essential Truths for Becoming Strong in the Faith* (Grand Rapids, Mich.: Zondervan, 1995), 341.

Church at Corinth, “Be imitators of me, just as I also am of Christ”(I Cor 11: 1). The imperative for every Christian leader is to become the model new believers can ascribe to be. Jesus was the pattern for the inner twelve. The inner twelve would become the pattern for the 500 hundred or so who were witnesses to the resurrected Christ (I Cor 15: 6). The disciples would be the pattern for the embryonic church in Acts. The leadership of the modern church is to be the visible examples of living in the authenticity of grace.

Integrated throughout this writing on leadership selection has been the work of Dietrich Bonhoeffer. For Bonhoeffer, integrated within the conversation of theological development was praxis. The goal of theology was information which led to transformed behavior. Mary Vanden Berg concludes, “part of the purpose of the theological reflection as Bonhoeffer understands it, is to effect change in the life of the church. It is not merely academic exercise.”[56] Vandenberg further submits, “Nonetheless, Bonhoeffer understands that to disjoin theology from practice and focus on one aspect over the other is no theology at all. Theology must include both the clarification of truth and the impact of the truth on the life of the believer.”[57] The practice of Christianity is the Word becoming flesh as John would write, “And the Word became flesh and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth”(John 1: 14).

Bonhoeffer’s focus on praxis become integral to all theological traditions. Praxis, the Word becoming flesh, affects how one engages the faith and how one reacts to the

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[56] Mary Vandenberg, "Bonhoeffer's Discipleship: Theology for the Purpose of Christian Formation." *Calvin Theological Journal* 44, no. 2 (November 1, 2009): 333-349. Accessed November 13, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*, 336.

[57] Vandenberg, "Bonhoeffer's Discipleship”, 339 – 340.

commands of our Lord to live within the world. Bonhoeffer challenges the church and Christian leaders to live out their expressed values in scripture. McGarry writes, "His emphasis on transforming our way of being, instead of being itself, provides a biblical and theological way to discuss the lived reality of Christian growth without impacting the sufficiency of God's work in Christ."[58] Christian leaders must evident their faith through Christian disciplines before their election or selection to office. The requirements are set forth in scripture, the church must return to the Biblical mandate.

[58] McGarry, "Con-formed to Christ", 241.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

The Bible sets forth two patterns and/or models of leadership selection. The first model is for those selected by Jehovah or Jesus. It is Jehovah who selects the leaders of the children of Israel, the kings, the prophets, and the priests. God calls on Moses, who is watching Jethro's sheep (Exodus 3). After the death of Moses, God promises to be with Joshua as God was with Moses (Joshua 1). The prophets were called and anointed by God. It is Jehovah who sends Samuel to anoint Saul as the first king (I Samuel 10), David to be his successor (I Samuel 16) and Solomon, David's son to follow him (II Samuel 7). The New Testament records Jesus selecting the twelve disciples and the Apostle Paul for ministry. It is God who gifted and called individuals to serve within leadership among the children of Israel and the community of the church.

The Bible also articulates a set of criteria leaders are to embody prior to their selection. Woven into the fabric of theocratic selection of leaders is God's guidance for the community to select leaders. The wisdom of God is expressed in the guidance given to Moses concerning the selection of judges. Moses had spent the day adjudicating disputes among the children of Israel. Being the sole arbitrator is a hazard to Moses and the people. Moses is to teach the people and then observe their response to the commandments and statutes of God. Moses is to look for "able men from all the people, men who fear God, who are trustworthy, and hate a bribe"(Exodus 18: 21). Central to the

selection of the judges is the priority of the Word of God and their willingness to live in accordance to the word. This priority of the word and praxis gets worked in out in the through the life of Ezra. Ezra immersed himself in the scriptures (7: 6). Furthermore Ezra became a practitioner of the word, "For Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel"(7: 10). Ezra presents a model of continued embodiment of what it means to serve God.

The New Testament continues to set forth pre-selection criteria for leaders. Deacons were selected based on a "good reputation, full of the Spirit and wisdom"(Acts 6: 3). Paul writing to Timothy adds, "Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, but holding to the mystery of faith with a clear conscience"(I Tim 3: 8 – 9). In addition to the office of deacon, Paul enumerates a detailed set of criteria for the office of bishop or overseer (I Timothy 3).

The church has moved away from selecting leaders based on biblical criteria. Leaders are selected on the basis of need, academic training or professional affiliations. Their love of God, their spiritual growth and their praxis is a secondary consideration to their ability to fulfill a position. This has been to the detriment of the church. The immaturity of church leaders has led to major doctrinal errors, to internal fighting, and a loss of mission and purpose. The imposition of criteria rather than a willingness to conform to the Word of God has created another commandment. Those who serve without an imposition of criteria serve by grace rather than compulsion or commandment. Grace serving becomes a manifestation of one's love for God. Individuals use their

liberty to do the right thing as an expression of their gratitude to God. The goal of this project is to transition leaders from law serving to grace serving.

While there is a great deal of literature written on the subject of leadership there is very little address the issue of leadership selection in the church. There are several strands within the leadership literature. Characteristics and traits to be embodied by a leader consume a great deal of the literature. Another strand deals with the development of other leaders. Managers, executives, supervisors and pastors would be well served by these books. The lives of individuals who are considered great leaders are another part of the writing. Of note in the literature is the distinction between leadership in the secular world and leadership in the church. While there may be crossover in terms of traits and characteristic the distinction will be in goal and objective.

John Maxwell has written extensively on the self-development of the leader, developing other leaders and leadership characteristics. Embodying leadership traits becomes evident through a few titles of his books: *The 21 Irrefutable Laws of Leadership*, *The 5 Levels of Leadership*, *The 360 Degree Leader* and *How Successful People Lead*. The leader becomes a better leader. Maxwell amplifies the emphasis on becoming by writing, "Whether you are a follower who is just beginning to discover the impact of leadership or a natural leader who already has followers, you can become a better leader."[59] Other writers joining Maxwell in addressing the issue of personal leadership development would be Bill Hybels, Leonard Doohan, and John MacArthur.

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[59] John C. Maxwell, *The 21 Irrefutable Laws of Leadership: Follow Them and People Will Follow You*, 10th ed. (Nashville, TN: Thomas Nelson, 2007), xxi.

Books focused on being and becoming are vital to the success of any leader personally and any organization collectively. The leaders continued growth and development are essential to the growth and development of the organization, business or church. Maxwell describes The Law of the Lid, in his book *The 21 Irrefutable Laws of Leadership.* The Law of the Lid as described by Maxwell is, "leadership ability is the lid that determines a person's level of effectiveness. The lower an individual's ability to lead, the lower the lid on his potential. The higher the individual's ability to lead, the higher the lid on his potential."[60] These books have shaped and continue to shape my personal growth as a leader, my leadership style and perspective. In addition, the resources have been invaluable in the development of teaching tools to train church leaders.

Like discipleship, a leader's growth is for the benefit of those whom he or she leads. Leaders have a responsibility to mold, shape and develop other leaders. The core of the organization, the corporation and the church remains strong when there are competent, capable leaders in line awaiting their turn to lead. Leadership books have been and continue to be written with the goal in mind of developing leaders. With over seventy books on leaders, John Maxwell is at the forefront in developing resources. There are some innate leadership characteristics and there are traits which need to be developed. Coaches, mentors, and pastors would play an integral role in developing leaders. Developing leaders is a circular process. Leaders must personally develop therefore they can participate in the development of others.

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[60] Maxwell, *The 21 Irrefutable Laws of Leadership*, 1.

Churches must have a program and process of developing leaders. In a small congregation, leaders can be elected who are not equipped to lead. They have the position but not the innate ability to move the auxiliary ministry forward therefore they need to be trained. Historically the models used for training have come from businesses, academia and the military. These secular models provided the foundation for the training of church leaders. Gregory Baxter juxtaposes the business leadership model against the model of Jesus in training the disciples. Baxter asserts, "Secular models of leadership training can inform and supplement but never usurp scriptural principles and values. The best Christian leadership training pattern is the one Jesus created to train the twelve apostles."[61]

Using A. B. Bruce's book *The Training of the Twelve* as a backdrop, Baxter develops a four-pronged methodology for training leaders. He writes, "The training model is built on Christ's instruction to the Twelve in four stages: the calling of the spiritual leader, the character of the spiritual leader, the competence of the spiritual leader, and the commission of the spiritual leader."[62] Baxter, like most of the literature, develops a model for training leaders. The first prong is the calling of the leader. The calling of the twelve becomes problematic when discussing leadership selection. Their varied backgrounds are in contrast to the individual presenting certain behavior characteristics before they are selected for leadership. For the most part, the disciples were outsiders to religious faith. Matthew is publican, a tax collector for the Roman

[61] Gregory B. Baxter, "A Leadership Training Manual for the 21st Century Church Leader Based on the Pattern and Principles Jesus Created to Train the Twelve Apostles." *Journal Of Applied Christian Leadership* 5, no. 2 (September 1, 2011): 116. Accessed November 23, 2014, *ATLA Religion Database with ATLASerials*, EBSCO*host*, 116.

[62] Baxter, "A Leadership Training Manual", 116.

government. Peter, Andrew, James and John were fishermen by trade. Jesus chose them based on what they would become in the faith rather than what they were doing.

Baxter's work highlights the problem of bias in the teaching of leadership. As leaders are taught there is the tendency for the pastor or the lead instructor to inject their preference. Norma Cook Everist writes about bias from the perspective of one's understanding of the church. Biases become evident in the sense, "Ecclesiology shapes the teaching of leadership."[63] Everist highlights three possible overtones of many which may influence the instruction of leaders: "protector the faith", "connectional" and "missional."[64] Warning religious leadership educators of the danger of a homogenous approach to the teaching of leadership, she writes, "The point is that it behooves us to pay attention to ecclesiology and to the theologies of teaching leadership with the goal of congruence."[65]

Leadership development and training material fail to integrate the relevant piece of context. While leadership traits are universal, the end goal of training leaders will vary by congregation. Leadership training therefore should be contextually driven. What is the pastor equipping the leaders to do? Using Everist, to be protectors of the faith, to be missional, connectional or evangelistic. Purposefully leadership training gives intentionality and focus to the process. In addition, those participating leave with a sense of where the organization is headed and what the individual ministry should be doing to

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[63] Norma Cook Everist, "The Teaching of Leadership." *Journal Of Religious Leadership* 11, no. 2 (September 1, 2012): 5-31. Accessed November 23, 2014. *ATLA Religion Database with ATLASerials*, EBSCO*host*, 11.

[64] Cook, "The Teaching of Leadership", 11.

[65] Cook, "The Teaching of Leadership", 12.

help accomplish this process. Nehemiah centered the people in single intention of rebuilding the wall (2: 18).

In addition to books on personal leadership development and the developing of other leaders, lessons can be learned from studying the lives of those deemed successful at leading. What characteristics and traits made him or her successful? Writers have drawn attention to the leadership traits of Jesus, Nehemiah, Paul and other Biblical characters. Outside of the church, Presidents, Prime Ministers, military leaders, corporation presidents, and leaders of political and social movements have all been hailed for the exceptional manner in which they lead. Historian and writers have attempted to isolate the characteristics which make them successful. Embodying the strength of their leadership should enable one to duplicate success.

Great leaders reflect the intersection of cultural crisis and leadership skills. The racial climate in America, presented an appropriate environment for the emergent of the Reverend Dr. Martin Luther King, Jr. The spiritual strength of Mahatma Gandhi was forged in the fight for independence from British rule in India. Amidst a crisis, great leaders are able to make a difference in spite of the challenges. Much is to be learned from their ability to communicate in a crisis, to set visions in chaos and to inspire hope in the midst of despair. Doris Kearnes Goodwin has studied the life of several presidents: Abraham Lincoln, Theodore Roosevelt, Franklin Roosevelt, and Kennedy. Writing of Franklin Roosevelt's ability to maintain a level of stability while America was engaged in a war abroad with Hitler's Germany, political crises within the borders and racial climate, Goodwin notes, "To understand Roosevelt and his leadership is to understand the nation

whose strengths and weaknesses he mirrored and magnified."[66] Much can be garnered from the leadership skills of those who have led during a crisis. Leadership is never in a vacuum, there is an environment which is shaping both the leader and the led.

Core leadership traits can be gathered from those in the business and political arenas. While leadership traits, Oswald Sanders, in addition to Henry and Richard Blackaby focus their attention specifically to spiritual leadership. Spiritual leadership takes on a whole new dimension. Within their book, they will vary in focus. Sanders's book is developed from a series of lectures delivered to the Overseas Missionary Fellowship. Sanders is deeply engulfed in the scriptures. The concepts, the principles, the ideas are developed from a particular passage of scripture. The scripture becomes the guide for the exegetical interpretation. By Sanders own assessment, "The principles of leadership in both the temporal and spiritual realms are presented and illustrated from both Scripture and the biographies of eminent men of God."[67] For Henry and Richard Blackaby, spiritual leadership gets separated from secular leadership. Principles and characteristics may overlap but the motivation of the leader is different. Spiritual leadership is intentional and singularly focused, "moving people on God's agenda."[68] Their writing reflects a pastor's heart, both having served congregations. The goal of every pastor should be to have people personally and collectively reflecting the agenda of

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[66] Doris Kearns Goodwin, *No Ordinary Time: Franklin and Eleanor Roosevelt* (New York: Simon & Schuster, 1994), 10.

[67] J Oswald Sanders, *Spiritual Leadership*, Commitment to Spiritual Growth Series (Chicago: Moody Press, 1994), 11.

[68] Henry T. Blackaby and Richard Blackaby, *Spiritual Leadership: Moving People On to God's Agenda,* (Nashville, Tenn.: B & H Pub. Group, 2011), 36.

God. While not stated explicitly, it could be inferred the goal is to select and train leaders who are demonstrating a passion for the agenda of God.

From a practical side various models have been used to select leaders. There are pastors who appoint every leadership position. The pastor is the under-shepherd of the church. As such, the pastor has the authority and the right to make every appointment. The pastor announces to the congregation which individuals have been appointed. The pastor has the right to appoint and the pastor reserves the right to unappoint. The sole authority for the appointment of the judges rested with Moses. The deacons were confirmed by the laying on of hands of the apostles (Acts 6: 6). Both passages would affirm the ultimate authority for those who would serve rested with the pastor as represented by Moses and the apostles.

Another model held in terms of leader selection is the pastor will impose the criteria for those who will be selected. The pastor can impose the 614 commandment, "thou shall attend Sunday school, Bible study and pay tithes and offering to participate in leadership." The congregation may nominate individuals to serve but those nominated must fulfill the criteria. The pastor becomes the gatekeeper of who will serve in leadership of the church. Community leaders are commanded in Acts to look for seven men whom the apostles would appoint over the matter of serving tables. This would be a more appropriate rendering of the events of Acts than the pastor assuming full authority to appoint deacons, as well as other leaders.

One final model is the congregation nominating and selecting individuals without regard to criteria. Individuals can be nominated and elected without meeting any preset requirements. The objective becomes to fulfill a vacancy. Anyone who is interested can

be selected. A person who knows how to count can serve on the finance committee. A person with little understanding of budgets, contracts, or resources can serve as a trustee. Their spiritual maturity is not a concern, their desire to live in obedience to the will of God is of no consequence. It is their ability to accept the position if nominated and elected. The pastor can participate in the process, can give comments and suggestions but ultimately must live with the decisions made by the congregation.

The issue of leadership selection is not germane to the church. In a constantly changing world, the goal is to find leaders who are equipped to face those challenges. Politically this becomes the challenge at every mid-term and presidential election. Businesses, school districts, and nursing groups are attempting to deal with the dilemma of the leadership void. The goal is to create a pipeline of qualified leaders who have been coached, trained and are prepared to lead whenever a vacancy occurs.

The success or failure of any business organization is often attributable to the leader. The leader is assigned the blame when the organization fails and is given the credit when the organization succeeds. Jim Collins and a collection of writers study businesses which moved from good to great. Businesses which were failing miserably under one leader became successful under another. The Kimberly-Clark Paper Manufacture was failing until Darwin Smith assumed the leadership. Smith embodies for Collins, "a level 5 leader – an individual who blends extreme personal humility with intense professional will."[69] Collins continues by writing, "We found leaders of this type

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[69] James C. Collins, *Good to Great: Why Some Companies Make the Leap--and Others Don't* (New York, NY: HarperBusiness, 2001), 21.

at the helm of every good-to-great company during the transition era."[70] The corporation selected a leader who transitioned the company from failing into success.

Warren Bennis and James O'Toole chronicle the short-lived experience of CEO of four major corporation. The problem for Bennis and O'Toole is the selection process. Writing for the Harvard Business Review they note, "The right CEO can make or break a company, yet boards often go about CEO selection all wrong. The problem is simple: they don't understand what defines real leadership today – or if they do, it scares them."[71] Frederick Hess expresses a similar sentiment when he examined the qualification of superintendents and principals that are prepared to lead in a constantly changing educational environment. Given the challenges of No Child Left Behind, accountability and other challenges facing educational leaders, Hess writes, "Yet we retain a system of recruitment, preparation, and induction that does not recruit the leaders we need, does not prepare them for their positions, does not reward them on par with their responsibilities and locks out candidates with vital knowledge and experiences."[72]

In addition, the nursing profession faces the same challenge of having competent trained leaders. Like academia and the business community, nursing has not kept paced with the constantly changing society. The goal is to find nursing managers who can balance the tension of the work place and the staff. O. Picker-Rotem and others write, "It is recognized that because nurse managers need to handle the demanding work

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[70] Collins, *Good to Great*, 21.

[71] Warren Bennis and James O'Toole, "Don't Hire the Wrong CEO." *Harvard Business Review* 78, no. 3 (May 2000): 170-176. Accessed November 18, 2014, *Business Source Premier*, EBSCO*host*, 171.

[72] Frederick M. Hess, "A License to Lead? A New Leadership Agenda for America's Schools." (January 1, 2003). Accessed November 18, 2014, *ERIC*, EBSCO*host*.

environment and the simultaneous challenge of staff recruitment and retention, they are required to exhibit both transformational and transactional leadership."[73] Quoting from a 2002 article from M. N. Abrams, Picker-Rotem writes, "In general, hospitals have been slow to recognize the need to identify and develop new leaders (Abrams 2002). Developing future leaders from within the organization promotes staff professional growth and encourages staff ownership of their leaders."[74]

Identifying the problem is one thing, but to provide an adequate resolution to the problem is another. The resolve may not be as difficult. Business, education, and nursing have looked to the individuals being placed. What core competencies should an individual have, or demonstrate prior to their appointment of selection? At the core is the question of leadership selection. Selecting the right leader is core to the success of the organization. Several propositions have been set forth to resolve the leadership selection process in each field.

Bennis and O'Toole offer seven propositions for resolving the issue of hiring the wrong CEO. Their recommendations focus specifically on the actions of the hiring board rather than the candidate to be selected. Implicit within their recommendations are characteristics the individual should present prior to their selection. Hiring committees should "actively measure the soft qualities of the CEO candidates."[75] Board members are familiar with assessing the technical or performance information, but are uncomfortable

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[73] O. Picker-Rotem et al. "Nursing Leaders of Tomorrow: A Peer Selection Process." *Journal Of Nursing Management* 16, no. 8 (November 2008): 915-920. Accessed November 19, 2014, *MEDLINE*, EBSCO*host*, 916.

[74] Picker-Rotem, "Nursing Leaders of Tomorrow", 916.

[75] Bennis and O'Toole, "Don't Hire the Wrong CEO", 174.

"assessing factors such as integrity, the ability to provide meaning, and the talent for creating other leaders."[76] Further, the boards are warned against those who demonstrate charisma over competence. Bennis and O'Toole recommend evaluating past performances, "Since more people like leaders during interviews than they do on the job, it makes sense to find out whether a candidate has a track record of creating followers and other leaders."[77] Strong indicators of what a person may do in the future are what they have done in the past and what they are doing in the presence. It is not their potential which should determine if a candidate is to be hired, it is the demonstrated behavior of the past.

Bennis and O'Toole present a theoretical piece detailing their observations of what it takes to hire the appropriate CEO. There are no references cited. It is their collective assessments on the behavior characteristics of hiring boards. In contrast, Craig Russell uses an empirical model to arrive at similar conclusions. The intent of Russell is "a selection system designed and operated for 3 years to choose top level managers for divisions of *Fortune* 50 corporation. Candidates were those designated as 'first replacements' for division GM positions in the corporate succession planning system."[78]

Russell methodology employed information gathered from sixty-six potential general managers, top performing general managers, and peer associates. Candidates selected were those ready to succeed at a general manager level. Top performing GM

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[76] Bennis and O'Toole, "Don't Hire the Wrong CEO", 174.

[77] Bennis and O'Toole, "Don't Hire the Wrong CEO", 175.

[78] Craig J. Russell, "Selecting Top Corporate Leaders: An Example of Biographical Information." *Journal Of Management* 16, no. 1 (March 1990): 73. Accessed November 28, 2014, *Business Source Premier*, EBSCO*host*.

were assessed for the common job requirements. Information was gathered from the candidate and the candidate supervisor through an interview. The candidate's peers were given a seven-point questionnaire to assess the candidate. The data was assessed for its probative value. After a three-year study, Russell did determine gathering biographical information was relevant. An individual's present and past performances were significant in the contributions to the corporation. Summarizing, Russell writes, "Consequently, the current study can determine whether a system of collecting biographical experiences exhibits concurrent validity against performance as a member of the top level management team."[79] In addition, "Because the current biodata system is targeted toward performance dimensions of the division GM position, any deficiencies in the performance criteria will have a conservative effect on validity estimates."[80]

Empirically Russell proves there is a correlation between demonstrated characteristics and traits gathered through biographical information and the ability to continuously perform at a high level. More definitively stated, "the results reported above should be viewed as demonstrating preliminary evidence of statistically and practically meaningful relationships between prior life experiences and contribution to the fiscal performance of the unit in upper level management positions."[81]

Significant to the biographical data was information gathered from peers and managers. A total picture is given of the individuals from outside sources. Peer associate reviews were vital to the selection process of nurse managers. Picker-Rotem and others

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[79] Russell, "Selecting Top Corporate Leaders", 81.

[80] Russell, "Selecting Top Corporate Leaders", 81.

[81] Russell, "Selecting Top Corporate Leaders", 83.

studied the impact of nursing associates in the selection of nurse managers. Using the Hadassah Medical Organization as their study site, the hope was "to create a 'pool' of potential leaders prior to the start of a specific project using a different approach; one which would delegate power to the nursing staff thereby directing us towards peers with leadership potential."[82] The usage of nursing peer associates provided Picker-Rotem with "a large number of possible applicants."[83] A steering committee, established by the Director of Nursing, and seventy-five staff nurses identified five minimum and ten maximum core values of nursing leaders. Core competencies identified varied between the steering committee and the staff nurses. The steering committee identified "honesty and integrity, strong work ethic, fairness, love and commitment to the profession, human dignity and loyalty. The staff nurses chose honesty, reliability, humaneness, tolerance, ethical behavior and empathy."[84] Both groups met and collectively agreed on a set of core competencies and values to be evaluated. A leadership profile was developed. Nurses were to identify a nurse who embodied the concepts. According to the research design, "Any nurse nominated by more than 40% of the staff was a candidate for the leadership development workshop and proceeded to the next level."[85] Their managers, using a rating scale, evaluated the chosen nurses. In addition, the individuals were interviewed by the steering committee. Any person rating out at eighty-seven points out

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[82] Picker-Rotem, "Nursing Leaders of Tomorrow", 917.

[83] Picker-Rotem, "Nursing Leaders of Tomorrow", 917.

[84] Picker-Rotem, "Nursing Leaders of Tomorrow", 917.

[85] Picker-Rotem, "Nursing Leaders of Tomorrow", 918.

of one hundred was eligible for the educational component. The process design identified forty-three nurses eligible for the training workshops.

The leadership training component consisted of sixty-three hours (nine 7 hours sessions). A senior nurse provided mentoring to each participant. The concept of mentoring was core to the research efforts of Jennifer Titzer and others. In an article titled "Nurse Manager Succession Plan: Synthesis of the Evidence", Titzer and others write, "Mentoring and coaching future leaders is a critical succession planning element and must be a deliberate and strategic action (Coughlin & Hogan 2008, Stichler 2008, Carriere et al. 2009, Laframboise 2011, Swearingen 2011)."[86] Three primary areas were covered during the workshops: personal leadership (personal responsibility and leading through change), interpersonal leadership (Win/Win Model, negotiation and synergism) and strengthening or developing the leader's competencies (self-empowerment and team empowerment).[87] Picker-Rotem and others conclude, "We believe that as a result of the potential leadership identification and development workshop, a path for career advancement was created."[88]

Leadership selection is a major concern for the church. The Bible establishes criteria of presenting certain behaviors prior to one's selection. However there has been and continues to be a movement away from the biblical mandate. Selection of leaders is primarily a function of relationships, professional skills outside of the church and

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[86] Jennifer Titzer et al., "Nurse manager succession planning: synthesis of the evidence." *Journal Of Nursing Management* 21, no. 7 (October 2013): 971-979. Accessed November 28, 2014, *Consumer Health Complete - EBSCOhost*, EBSCO*host*.

[87] Picker-Rotem, "Nursing Leaders of Tomorrow", 919.

[88] Picker-Rotem, "Nursing Leaders of Tomorrow", 919.

whosoever will. The repercussion of this selection process has been hazardous to the church community. The Blackabys are correct in their assessment of spiritual leadership opposed to leadership in general. The focus of spiritual leaders is the mandate of God as laid out in the scriptures. When the church selects individuals who are saved but are not maturing, it sets up natural tension.

The issue of leadership selection is not isolated to the church. Throughout this paper it has been evident many disciplines are struggling with the issue of ensuring the right leaders are selected. Therefore mechanisms are being developed to ensure the right individuals are being selected and trained. The process entails identifying core competences, identifying potential leaders, training and developing those individuals for leadership positions.

Several differences emerge when comparing education, corporations and nursing to the church. One critical difference is the church is dependent upon volunteers while the other disciplines will hire employees. There is no carrot to dangle, there is no remuneration or bonuses to be earned, there is only Christian discipleship and love of God. Depending upon one's spiritual maturity both would not be enough to move a person into service. It is imperative to select the right individuals to serve. The mandate of the scriptures is to observe behavior first. The core competency for the church is their behavior prior to the appointment, selection, or election.

CHAPTER SIX

PROJECT ANALYSIS

Leadership is principles and practices. It is the intrinsic values of vision, personality determination, foresight and adaptability. In addition, leadership is modeled behavior. It is the ability to provide direction, where the organization is headed and it is the ability to demonstrate commitment through action. The leader represents harmony between what is said and what is done. Leaders can become disconnected from people when there is a discrepancy between their message and their behavior. Leaders must have consistency between the message and the behavior. The expectations of the leaders must be in line with their behavior.

Early in life, the principle of modeled leadership was instilled. While the names of specific individuals have been forgotten, their words live. Someone said, "Leaders lead. Leaders never ask the people to do something they are not willing to do first." Implicitly, there is a leadership principle in the words, "Before you can lead, you must first learn how to follow." These words have govern over thirty-five years of being involved in leadership in and outside of the church. They have shaped my core principles and practices about leadership.

As a pastor, the goal has been to be consistent between my teaching and my praxis. The challenge to the leadership team has been and continues to be, lead. Not merely from your elected position, but lead in worship, lead in maturing, lead in giving,

and, lead by being the first to do. The people should have the expectation if something is being done in the life of the church, the leaders have already done so. Leaders lead. More importantly leaders follow the lead of their leaders. A core principle taught to our leaders and church has been, "What you do not learn from hearing me say, I hope you will learn from watching me do it. What you do not learn from proclamation, you will learn from my practices." Leaders should be a living example of what it means to lead.

Thom Rainer cites high pastoral turn over as a characteristic of deceased church.[89] If this assessment is true, Friendship was slowly and systematically dying. Having had thirteen pastors in forty-eight years, the church was in need of consistent leadership over a long period of time. The high pastoral turnover rate embedded in the consciousness of some in the congregation an expectation of how long the next pastor would serve. While verbalized by some, the feeling was consistent, my tenure would be no more than five to seven years. Having served the church now for twenty-four years, there is still the expectation of my departure. As difficult as it has been to change the leadership culture, it has been more difficult to change the mindset, the expectation of short tenured pastors.

Training leaders has been a challenge because of the constant turnover in the membership. A new sanctuary was built in 2004. An equal number of our leaders have joined within the last ten years. Four of our current leaders have been at Friendship longer than twenty-four years. This edition would represent the third iteration of a leadership team. Being a transient college town, people have come in, been invested in the leadership for a season and moved to other locations. An investment would be made in their development, they would serve with efficiency and leave. The process of

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[89] Rainer, *Autopsy of A Deceased Church, p. 55.*

retraining would begin over with a new cadre of leaders. With each departure of leaders, it became imperative to have individuals trained to replace them. The push has always been and continues to be for current leaders to model a commitment to their spiritual growth through the educational programs and through their financial support of the church.

The assumption of scripture for the community is pre-leadership selection behavior will determine how a person will behave post selection. The community is to observe how a person is behaving, what is their demonstrated commitment to God and the community. What are the intrinsic values the person is manifesting? The judges were selected on their exhibited behavior, not on how they would act post selection. The deacons were to embody a certain set of principles prior to their selection. Paul sets forth a number of predetermined characteristic for deacons and overseers in the epistle to Timothy.

The paradigm has shifted to a model where leaders are selected and then mandated to conform to a set of behaviors. Many pastors have instituted the rule whereby to serve in leadership a person must attend Sunday school, Bible study and tithe. Some pastors will check the giving of leaders to ensure financial support is given to the church. Ironically in these churches leaders will comply. On more than one occasion, individuals have testified how at a former church they had to go to Sunday school, Bible study and tithe to be in leaders. They attended. While there has been an expectation, there has been no rule at Friendship. These same individuals who spoke of their conforming to the rule in their former church failed to do so at Friendship. They were willing to conform to law but unwilling to express the same behavior based on their love

for God. In addition, they willfully conform to law and unwillingly expressed grace to God for the grace received from God.

The church is known for its adherence to legalism. It is as though we need the law to govern our behavior. Without a law to tell us to, we would not. Without a law to tell us not to, we would. The progression, our spiritual maturity demands we could to operate from love. The love for God motivates our behavior. The desire to please God. Law provides not only the motivation for our actions but it sets the expectation of getting something in return. If we do these things, there is a benefit. The right thing is done but the motivation is wrong. We do it to get because the law demands and we do it because there is reward associated. Conforming to the mandate, one obeys the command and one gets to keep their leadership position.

What happens to those individuals when the context changes? They move to a context where there is no command. Do they attend because it is the right thing to do or do they stop? Overwhelming those who have come to Friendship from a legalist structure have stopped attending. The implication of their actions could be they understood what it meant to be conform to law. However they did not learn the freedom of expression through grace. The methodology here is grace serving juxtaposes law serving. Grace frees a person to express love for God out of liberty and not from law. Grace is the recipient's expression to God for God's gracious act of saving and empowering the recipient to serve.

The project grew out of personal relationships with individuals who shaped my leadership perspective and the struggle between law serving and grace serving. Theologically, Bonhoeffer discussion on "cheap grace" and "costly grace" had a

profound impact shaping the construct of my beliefs. Leaders are provided the opportunity to serve God in the life of the church. Gifted and empowered with initial skills and abilities, without continual education and practice, leaders often squander the gift. They function from a cheap grace perspective. They have no commitment, they demonstrate no passion, leadership does not cost them anything.

Costly grace is service with gratitude. Leaders willfully and wantonly serve, not out of compulsion, but out of love. Costly grace is bound in one's commitment to God first and then to the church. One always begin with the relationship with a God, first. A person committed to the church, can and often will quit and give up on the church. The church at her best is an imperfect institution. The costliness of grace comes from serving through hardship and difficulty. Serving through rejection and despondency. It is giving knowing the reward of one's service may not be realized on this side. It costs to be in leadership and leadership is costly.

Interest in leadership selection has crossed many disciplines. Education, nursing and business have all attempted to resolve the leadership crisis by developing models to assist with the appointment of the next leader. Selecting leaders in each field was difficult because the candidates would all possess core competency. Making a decision based on core competency proved disastrous in more than one occasion. Bennis and O'Toole aptly entitled their article, "Don't Hire the Wrong CEO." It has been suggested in each discipline to use a tiered approach to appointing leaders. The identification of core leadership principles. Core principles were assembled from those in management and those on the front line.

The community would use those core principles to identified leaders from within the community. Those recommended leaders would be put through a leadership program where their inherent skills are developed. Following their completion of the leadership program, these individuals were appointed to a leadership position. This process has proven helpful in the appointment of principals, floor managers for nurses and corporate CEOs. The corporation, the school and the nursing unit were successful in finding the right person to lead.

Important to note is the selection of pre-identifiable characteristic for the candidates for leadership to embody. Management and staff workers collectively identified the characteristics. Those characteristics were essential in identifying the right person to participate in the leadership training. Scripture has provided the identifiable characteristics. At core among the criteria was the individual's moral and spiritual makeup. Individuals must be vertically in right relationship with God and they must be horizontally in relationship with the community. There was an inverse relationship between one's relationship with God and one's relationship with the community. They moved simultaneously with one another.

The paradigm has shifted. A person can have a strong horizontal relationship with others and lack a vertical dimension with God, and be placed in leadership. Or a person can perceptually have a strong vertical relationship with God and lack a horizontal relationship with the community and fill a leadership void. Both extremes are dangerous. On the one hand you have an inability to discern spiritual truth and on the other hand you have self-deception. The person thinks there will is the will of God. The project seeks a return to a biblical model of leadership.

This project interfaces the in depth leadership training and development and the need of a church to provide a consistent leadership model. This qualitative research project will administer a pre-test survey to determine the attitude of the Friendship Church concerning leadership. The survey will focus on leadership selection, leadership training, and the relationship of the leaders' behavior on the congregation. Is there a relationship between the leaders' practices and the people in the pew? In addition, there will be a six hour teaching module administer to a cross section of leaders and non-leaders. Finally this subsection will be survey to see if attitudes shifted.

The pre-test and post-test data was collected through a survey monkey. Pre-test data was collected following morning worship. A personal computer and two church computers were used. Several persons were given the website and promised to do so at home. Greater success was gained from those who took the survey at church. Those who took the link, inevitably miss-placed the information or failed to take the survey. Several members became very engaged in gathering individuals to take the survey. Having the survey taken at church provided a place for interaction on the survey. The individuals took the survey in private therefore their responses were anonymous.

However the post-survey comments were interesting. Many commented the survey made them think. The survey raised questions they had never considered. It piqued their interest in the project. Some had never considered the implications of grace serving or if there should be a difference between leadership in the world and leadership in the church. One attempted to justify her responses.

The survey proved helpful in identifying where the congregation was. Over the years core leadership principles and values have been taught to the leadership. There is a

monthly meeting with leaders. The meeting was structured intentionally with a leadership training component. In addition, once a year a leadership retreat was scheduled for further enhance and develop leaders. The survey would whether there is cohesion or disconnection between the teaching of the pastor and the beliefs of the people. The responses of those in leadership will juxtaposed against those not in leadership. There should be a stark difference between those who have been exposed to the teaching overtime than those who have not.

Another feature of the survey is it allows for the contrast between older and newer members. Since 2004, the congregation has changed. The church has experienced the change of membership several times. Historically it was the pastor who changed and the membership remained. In this new paradigm, the pastor has been consistent while the membership has changed. The change in membership have brought a new cadre of leaders. Many of these individuals have been a member of Friendship for less than ten years and a Christian for slightly more than ten years. Comparing and contrasting the reactions of both groups were significant in broadening the understanding of the congregation. Prior to the study, there was the assumption of a dominant mindset which spoke to the leadership core. Fill the position! Regardless if the person exercised spiritual disciplines or moral character. It is the mindset of the small church.

The survey monkey was implemented over several Sundays. Prior to requesting individuals to participate, an announcement was made from the pulpit requesting individuals to participate. After church for two Sundays in row, individuals were put on computers within the church to take the survey. Several members were instrumental in gathering and assisting individuals to take the survey. Some requested the links to the

survey to complete at home. Based on the data, individuals completing the survey at home did not fare as well as individuals who completed the survey at church.

Following the survey a six hour course was taught on leadership selection. A mixture of leaders and non-leaders spent two hours Friday evening and four hours Saturday morning exposed to teaching on grace-serving. The goal of the teaching was twofold. One goal was to broaden the understanding of those whom God has called. Many had difficulty with the idea, all church leaders are called by God. The teaching was designed to suggest if a person is working in leadership of the church they are called by God. Many had difficulty distinguishing between our practices of selecting leaders and the biblical model of leadership (I Corinthian 12). Paul writing about spiritual gifts makes it clear, it is God who has given the gifts to the church. The imagery is used of eyes, hands, nose (smelling), feet and by implication the rest of the body. Therefore just as every person is called and equipped by God, every position in the life of the church is occupied by a God called leader. Prior to closing this section, Paul writes in succinct fashion verse 23, "Now you are the body of Christ and individually members of it"(NIV).

This conversation would prove to be the most challenging. Responding to the generic assertion, "all church leaders are graced by God for service," the overwhelming response was "yes." The conversation and the numbers bear out when one looks at specific ministries there is a significant decrease. It is easily seen the pastor, associate ministers and deacons are called by God, however those charged with taking care of the finances and the business of the church were in many cases separated from the church. Those who tend to the spiritual aspect of the church were called. Those responsible for the church politically were not called. The goal was to develop a holistic impression of

the church. The church is a spiritual organism therefore every aspect of what the church does is spiritual.

The second objective was to develop a grace perspective of serving. Those whom God has called should respond to God by serving through grace. Those in leadership should wantonly and willfully serve. Not by compulsion or constraint but out of gratefulness to God for calling and gifting them. It is service to God and the church which is motivated by love. The difficulty here is enlarging the concept of grace from what we experience from God as a result of sin to what we give back to God. This is the delineation of Bonhoeffer in arguing "cheap grace" and "costly grace." There is an equality of exchange when we serve from grace as a result of being given grace.

The equality of exchange deals with the motive of service. The efforts of humanity could never equate to what Jesus has done through the giving of his life but we can immolate the selflessness of his service. We can model the depth of his conviction through serving freely and without compulsion. Paul captures the essence of Christ serving humanity by writing in Philippians 2, "who, being in the form of God, thought it not robbery to be equal with God: but made of himself no reputation, and took upon him the form of a servant, and was made in the likeness of men"(9, KJV). Leaders can serve from a humility perspective.

There were fifty participants surveyed. Two comparisons were done within the data. The data was divided between leaders and non-leaders. Both groups were compared against individual who had been members for more than 20 years and less than ten years. The ten year market was established to coincide with the move to the new building. The goal was to determine if there were significant patterns between the two

groups. Leaders represent 48% of those survey while non-leaders represented 40%. A significant difference is represent between those who had member less than ten years 46% to 16% for those over twenty years. The differences between these two groups will be highlighted later in this study.

Respondents took two surveys with similar but differently worded questions. Questions from both surveys were reviewed to determine the consistency or inconsistency of the responses. Survey questions addressed several major areas of leaders: leadership eligibility, pre-leadership criteria, the selection and training of leaders, the behavior of leadership on the membership, and grace serving. Several responses followed each question with the respondent choosing all applicable response.

The pretest survey was followed by a six hour teaching on leadership and grace serving. The information gathered from the pre-test was integral in the development of the teaching tool. A select group of individuals representing leaders and non-leaders, members over twenty and less than ten years, was chosen for the teaching seminar. These individuals were given a post-test immediately following the training. There were three primary foci of the training: biblical leadership selection, the concept of grace serving, and every member receiving grace to serve. Fundamental to the concept of grace serving is the realization every position with the life of the church is occupied by someone who has received grace.

Pre-test survey questions covered several areas. Leadership selection, eligibility, training would characterized one grouping. A second grouping of questions would be the behavior of leaders and the health of the church. A third grouping would be the relationship between the behavior of leaders and the response of the congregation.

Characterizing every person working within the church as grace called would characterized the fourth group.

Below is a summary of the pre-test data. Concerning the selection of leaders, overwhelmingly the respondents agreed leaders must lead the congregation in spiritual disciplines. At a macro level, with the specifics ambiguous, the respondents affirm the importance of leaders to lead, over ninety percent. When specifics of leadership are broken down to spiritual disciplines the percentages reduce. The importance of attending church regularly (95.7%), the praxis of attending church and its impact of the congregation (90%). There was a subtle difference between praxis and importance of Sunday school and Bible study (76%) to Sunday school (73.9%) and Bible study (82.6%). There was a significant difference on the belief about giving theoretically and the lack of giving by leaders. When asked about the importance of church leaders to financially support the church through tithes and offering the response was 84.8%. Seventy percent felt a church leader's failure to give will impact new and younger member willingness to give.

Major to the theses of this paper is the pre-selection and post-selection behavior of leaders. An examination of pre-selection behavior data reveals a high number of respondents supporting the position, leaders must be growing Christians (82.6%). Less than three-quarters of the respondents, 71.7% believed selected leaders must demonstrate spiritual disciplines prior to their consideration for office. While 76.1% believed leadership must be determined by spiritual disciplines rather than length of membership, family lineage, and profession. The data would suggest a small disconnect between being a growing Christian and the demonstration of spiritual disciplines. While studying

the Bible in community and giving are important, a person can be growing in the faith without those behaviors.

Most respondents indicated a willingness to serve (86%) over the demonstration of spiritual disciplines should determine the selection (72%). In addition, the data indicated leaders should be selected according to biblical principles (86%). The percentage drops significantly when questioned about Sunday school and Bible study (54%). A further dip is realized when it comes to tithing (44%). There is a noticeable difference in the responses of leaders who have been members over twenty years when it comes to Sunday school/Bible study (69.2%) and tithing (53.8%). A conclusion could be drawn from the data, the most promising candidate for leadership is a person who is willing to serve and who demonstrates a commitment to spiritual disciplines.

Committing to spiritual disciplines is essential because of the impact the behavior of leaders have on the congregation. The congregation follows the behavior of her leaders (76%). Ninety percent of respondents indicated a church leaders regular attendances at church will encourage members to attend church. A high percentage of respondents was consistent among all surveyed groups. Sunday school and Bible study were consistent with the overall average. However only sixty percent of respondents agreed a leaders' giving will encourage members to give.

The question was shifted from whether a leader's behavior would encourage members to behave in a certain way to the impact of a leader's failure. Could new and younger members be impacted by what leaders fail to do? Overwhelming the consensus across the four major areas of focus, what leaders fail to do impact younger members? A leader's failure to attend church regularly 89.1%, Sunday school 73.9%, Bible study

76.1% and giving 69.6%. A significant outcome according the data is leadership matters. The behavior of leaders is significant to the congregation.

The behavior of leaders is not only noteworthy because of the impact on non-leaders but also a leader's behavior is relevant to the health of the church. A church's maturation into the image and likeness of Jesus Christ is dependent upon the maturation of her leaders. It has been noted earlier, Paul writes to an immature church at Corinth. Paul closes chapter thirteen by writing of his own maturity and by implication the maturity which must take place in the church. Paul writes, "When I was a child, I used to speak as a child, think like a child, reason like a child; when I became a man, I did away with childish things"(10). The church was riddled with conflict because of the immaturity of the leaders. When leaders commit to their spiritual growth and develop, the church becomes healthier and discerning the will of God becomes easier rated at 93.9%. Almost seventy percent of those surveyed believed the growth of leaders would lessen conflict in the church. Both lay leaders and pastoral leadership should sense the same things for the direction of the church. Both can collaborative work to fulfill the plan rather than one spending more time convincing the other, this is the will of God.

Central to the transformation of leadership moving from law serving to grace serving is understanding of grace. Grace has been given by God to humanity. Grace which saves from our sin. Grace which calls and equips for service within the church. Grace which humanity can return back to God through our love for God. When questioned about grace in relationship to ministries within the church, overwhelmingly there is the belief all church leaders are graced by God to serve (86%). Two significant conclusions were evident in the data. First, when identifying specific leadership positions

the overall percentage drops significantly, some positions over 25%. Fifty-eight percent of respondents believed those who clean the church and move the lawn have been graced by God to serve. Those who serve as trustees (58%), deacons (62%), kitchen ministry (60%), and ushers (62%).

It should also be noted the difference in the response of leaders with membership over twenty years. The percentages did drop some but not as significant as the overall. Consistently leaders with membership over twenty years believed leadership positions were graced to serve at 76%. In a smaller congregation, it is possible these individuals have and are serving in multiple positions. Specifically the persons over twenty years would serve on the Kitchen ministry, the Women Missionary Union, as trustees, and youth ministry. Working throughout the life of the church community has shaped their perspective of being graced to serve.

Information gained from the survey provided valuable insight for the implementation of the teaching instrument. Participants were invited to share in six hour class over the weekend on spiritual leadership. A cross section of individuals gathered for two hours on Friday night and four hours on Saturday. The teaching tool covered three areas. First, establishing a definition for and the base of spiritual leadership. Spiritual leadership is grounded in a vertical relationship with God and horizontal relationship with the word of God. Both are necessary.

Primary to my doctrinal belief is the Bible contains the totality of what God is saying. The cannon was closed with the writing of Revelation. Scripture provides the primary mission of the church: evangelism and discipleship. The church is to engage both in order to fulfill her mandate. As leaders within in the church we have the

opportunity to develop models and programs to fulfill both. However the church must never substitute, replace, or negotiate the stated objectives. Evangelism and discipleship is the final statement of Jesus given to the church in Matthew, Mark, and Acts. Therefore it is the scripture which informs how the church is to view and what the church should be doing. Scripture was used to develop a solid base for an understanding of spiritual leadership.

With the Bible as a based a foundation was laid for spiritually mature individuals giving leadership and direction to the church. Much of the conflict and confusion within the church could be between the spiritually maturing and the spiritually immature. The immaturity of the church is prevalent in Rome, Corinth, Ephesus, Philippi, Thessalonica, and the seven churches of Asia Minor. It is evident in the life of Friendship. There have been more than one discussion at Leadership meetings about finances. The common resolve is to develop a program to raise money for the life of the church. My resolve has been to offer up evangelism and discipleship as a means. There was significant pushback in lieu of discussing particular fundraising programs.

Second, attention was given to biblical leaders selected by God – community leaders, priests, prophets, kings, and the disciples. Individuals were created and called by God for a particular task. In many cases, very little is known about their background or their relationship with Jehovah. The Bible intimates these individuals have a knowledge of Jehovah. God comes to Abraham with the promise of making him a great nation while childless in Genesis 12. Jehovah gives Joseph a vision of his family bowing down to him. Jehovah calls Moses in the desert through a burning bush. Samuel anoints Saul to

be king based on the directions of Jehovah. Jehovah is sovereign and chose those whom Jehovah deemed to use.

The disciples, of the New Testament would be the anomaly. They are Jewish by ethnicity. However the character of their behavior is diverse by profession and trade from fishermen to a tax collector. Many of them do not bring a pedigree of religious education. This becomes evident at the teaching of Jesus. They are constantly asking clarifying questions about parables taught. Jesus could teach them without objection based on prior understanding of the Torah. It should also be noted in the calling of the twelve, Jesus spent three and half years teaching them before they are sent out to do ministry. They had a front sat apprenticeship to the ministry of Jesus then are commission to do the same work.

Third, a transition was made to those whom the community were to select as leaders – judges, deacons, and bishops. While God selected without a predetermined set of criteria, Israel and the church are given defined characteristics leaders. These characteristics should be embodied prior to their selection. The characteristics were enumerated first and then Moses in Exodus and the community in Acts were to look for people who presented the characteristics. In addition, Paul writes to Timothy and to the Titus solidifying specific qualities for individuals who would serve as overseers (bishops) and deacons.

Participants were extremely engaged in this part of conversation. One level of engagement dealt with the selection process. Contrasting Moses selecting the judges with the community being charged to bring names of individuals before the apostles. There was a strong sense the pastor should be involved in the selection of all leaders.

Participants were divided leaders should be selected by the membership or the pastor. In reviewing reactions to the class, the person who initiated the conversation wrote, "I didn't know about the two different types of leadership styles *(selection)* in the bible. It was good to learn the correct ways leaders should be selected."

Another important aspect of the conversation was the leadership criteria, individuals within the congregation meeting the standard. As the information was shared a significant observation was made by a young adult attendee. Looking at the information presented within the teaching material, she observed, "there is nothing about attending Sunday school, Bible study, or giving listed." Luke notes the individuals must be "full of the Holy Ghost and wisdom." Paul notes in Timothy and Titus characteristics such as "apt to teach", "holding the mystery of faith", "proved" – tested to be holy, and "steward of God." It could be argued these statements allude to spiritual disciplines.

The writers may implicate a person must be in a place where there are being taught the word of God but the scriptures never explicitly states such. Apt to teach may suggest a person who is being taught. Another inference which could be drawn from knowing the word of God is obeying the word. The two, knowing and doing the word of God, are inseparable. It all begins with one knowing the word of God. Participants agreed one cannot teach without first being taught. As noted earlier, the Bible becomes the source book for knowing the will of God for the church. Without knowledge of the word getting to the will of God would be difficult if not impossible.

Moral character is a significant component of each of the prescribed list of behaviors. The most extensive lists of moral character is given in Paul's writing to Timothy and Titus. Luke sums the moral character list by noting the individuals must

have a good reputation. The heavy emphasis on moral qualities over spiritual characteristics may signal the true character of the person. Two observations were shared with the attendees. One, the writers are assuming spiritual qualities and did not enumerate such. Should be a given, leaders are spiritual and should demonstrate spiritual disciplines. Second, the absence of spiritual qualities indicates the writers are more concerned with moral behavior than spiritual disciplines. An immoral person with some degree of spiritual discipline in the church leadership will abuse the people and the position. A moral personal who demonstrates self-control can be spiritually groomed to exercise spiritual disciplines. Weighing both observation most participants were inclined to agree with position moral behavior over spiritual disciplines.

Participants engaged in substantive conversation around reconciling the actual criteria set forth by the scripture for leadership selection and the call for spiritual disciplines such as attending Sunday school, Bible study and giving. Two weeks prior to the implementation of the teaching tool, Friendship ordained a deacon. Initially three individuals were offered to the church as candidate. Deacons from another Baptist church in town did the training. Two individuals recognizing their shortfalls withdrew from the process. The pastor giving the ordination sermon stated in the following, "Every deacon should be in Sunday school and Bible study." Twice the statement was made with emphatic emphasis on "Sunday school and Bible study."

With the aforementioned statements as a backdrop, participants were asked "should we have ordained any deacons?" It has been established attending Sunday school, Bible study and giving are not prerequisites based on the Bible criteria. Being socialized to think in terms of those three, the group discounted the Biblical admonition

and revert back. There responses were indicative. One person's post class comments noted, "It seems to me that by not coming to Bible study and not really doing anything but showing up for church the men are abdicating their positions and leaving it up to the women." In addition, some were attempting to justify behavior not by soundly arguing the biblical position but looking at the three and determining where something come by substituted or given more weight. Therefore it is not Sunday school and Bible study, it is Sunday school or Bible study.

While the primary focus was the selection of church leaders from the congregation, however a noteworthy undertone to the conversation was the selection of a pastor. Moses and the apostles were called by God. Their leadership position was affirmed by God and by Jesus for the apostles. What model should the church use to select a pastor? The individual in most cases would be coming into the community from the outside therefore the community would have no knowledge of his or her moral character. Time was devoted to responding to this question, however the focus was the community selection of other leaders.

Significant to the conversation on the community selection of leaders was the training of leaders. Important to the conversation was the data from the survey. General consensus was the data accurately reflected the sentiment of those in attendance. However the interpretation of the data was quite different from their perspective. One area in particular dealt with the training of leaders. The data indicated leaders should be trained by other leaders 64%. The pastor training leaders came in at 58%. A subtle difference between the two. Overwhelming from my perspective, the feeling was the pastor should be the primary trainer of leaders.

The data was shared with the above commentary. Reacting to commentary, one attendee indicated she was not surprised. From her perspective the results should have been expected. She continued by saying, "You have been teaching, your job as a pastor is to train us as leaders so we could train others." Early in the year, Ephesian 4 was the preaching assignment. The point was made on more than one occasion, the congregation should be equipped to do the work of ministry. If they go to the hospital, then the pastor has gone to the hospital. Her insight was valuable to making the correct assessment of the information.

Finally, the discussion broad the concept of grace. Grace, primarily and traditionally has been taught from the context of salvation. Paul writing in Ephesians notes, "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God." Most have been taught it is the grace of God which looks beyond all of our faults and sees our need. Our salvation is something we cannot earn, we do not deserve and God extends grace to humanity. For the purposes our class, grace was extended to include the gift God gives to each individual to be a participant in the life of the church. Whatever our particular ministry gift is, we have received grace from God.

Broadening the concept of grace to include the gift given to us by God was novel for some. Reflecting on the dialogue, one attendee wrote, "I was surprised to see how Grace can be used in the context in which we discussed during the class. Up to now I used the word in the context of 'but by the grace of God.'" Prior to the class I could not wrap my head around this idea of grace serving." The dominant proclamation and teaching about grace is from the perspective of God demonstrates to us in our sin. However it should become incumbent upon to church to teach serving from a grace

perspective. Not compulsory conformation to spiritual disciplines but a willful submission to spiritual formation.

The church as the body of Christ is described in Romans 12 and I Corinthians 12. Both passages articulate the gifts God has given to the church. Specifically Paul writes to the church at Corinth to correct a problem. Spiritual gifts were creating confusion and separation. In relationship to our salvation and our spiritual ability, Paul uses the same word "charisma." There is one Spirit who determines the charisma of each individual within the church (Romans 12: 6/I Corinthians 12: 4). Charisma is given to the church for the benefit of the body.

The church is the body of Christ therefore every ministry belong to the church is occupied by a person who has a spiritual gift. Paul uses the imagery of parts of the body to represent the spiritual gifts within the church. Eyes, hands, nose (smelling), ears (hearing), feet, and "our uncomely parts" are reflected of ministries within the local church. The Holy Spirit provides individuals whom the spirit has gifted to perform those tasks. The person who cleans the church profits the body by providing a clean sanctuary to worship. Every person working in any aspect of the church has been graced by God for service.

Common among many of the attendees was the belief only certain individuals were gifted. Gifts were relegated to performance based ministries: preaching, teaching, dancing, singing or musical. Many were enlightened by the conversation. One participant observes, "I wish I had this information before taking the survey. The explanation of everyone being gifted by God makes sense." Another wrote, "I was glad

to hear it be enforced that whatever gift we have we should use the gift to the best of our abilities to serve God. No matter what the talent, we should do our best."

Another attendee gave this summation, "Romans 12: 8, 'If it is to encourage, then give encouragement; if it is giving, then give generously; if it is to lead, do it diligently; if it is to show mercy, do it cheerfully.' (Because we love God). When reading this verse it reminded me of the analogy that you often use from Martin's (Dr. King) speech, "if you're going to be a street sweeper be the best street sweeper." So the custodian in the church should perform in the same manner because it is a gift from God in whatever capacity (I think charisma fits right here). This attendee demonstrated a change of heart from previous conversations. She could not grasp the idea every church leader regardless of position has been gifted by God for service.

Having established every person has been gifted by God for service, the conversation shifted to the response of the inheritor. The core of the presentation had been foundational for this discussion. The appropriate response to the free gift God has given to each person is to respond to God by grace serving. Grace serving is willfully and wantonly serving God through the local church based on the grace God has given to each individual. The totality of an individual's life within the church is motivated by love for God. The use of the predetermined inherited spiritual gift, their attendance and participating in the educational and financial ministries of the church is governed by their love of God. Grace serving is the antidote to compulsory serving.

However, inherent in our culture, in our socialization and in our worship practices is mandated behavior. Posted speed limit signs govern city, rural and highway driving. Warning labels protect the manufacturer and the consumer from lawless behavior.

Church bulletins have asterisk by times a person should stand. Employers have manuals spelling out the appropriate work behavior. Freedom is restricted by imposed law. Therefore we may not know what it means to live by love rather than by law.

The argument is not for the abdication of the law but the exaltation of love. The sentiments of one attendee sums the discussion. She writes, "It is sad that we need law to make us do something. My thought about that has changed. I initially said that because of the human nature in us, we need law to make us move and SOMETIMES act for God. Now, since the class, I am open to thinking that one's love for God should make us move as well. No one is perfect. But we should all be trying to be like Jesus and learn his word according to the Bible." Law is the introduction into our relationship with God. Once we come to know God and the love of God, we move from law serving to grace serving.

Two models of grace serving were presented from the life of Jesus. While the totality of his life is reflective of God's grace gift to humanity, Jesus washing the disciples' feet and Jesus death are used as models of grace serving. Jesus does the work of a servant. They had been in the house long enough to have dined together. No servant had performed the task previously. While it was customary, it had not been done. When the dinner had been completed, Jesus took a pitcher, a bowel and a towel and washed the disciples' feet. Jesus washed their feet purposefully, with intentionality. He washed their feet passionately, with love. Jesus washed their feet knowing what they would do.

The event takes place on the night of his arrest. When arrested the disciples will scatter. Jesus knew this and yet he washed their feet. Knowing Judas would betray him, yet lovingly Jesus washes his feet. Knowing Peter would deny him three time, Jesus washes his feet. There is no compulsion to do so. It was necessary to do, yet our Lord

sets an example for them by doing the work of servant. It is a grace act. The disciples do not deserve, nor have they earned yet Jesus does. Grace permeates this act of Jesus. The one who should have been served is the one serving. Jesus, their master and their lord, washes, the feet of the disciples.

The second event demonstrating grace in the life of Jesus is his death. Jesus is innocent yet he dies as a guilty person. He is convicted and sentence to death for a crime he did not commit. In truth, this is God's redemptive plan for humanity. It is God's demonstration of grace. Humanity owed a debt we could never pay. God steps into human history and pays a debt God did not owe. The motivation of God was love. The scriptures layout the motif of God's love for humanity. John, in his gospel, is clear writing, "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life"(3: 16). Paul amplifies this by saying poignantly, "but God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us"(Romans 5: 8).

The healings and miracles of Jesus were grace acts. At no time was Jesus compelled to heal the sick or open the eyes of the blind. There was no mandate for Jesus to deliver from demoniac oppression or to make the lame walk. Every act was demonstration of the love of God for humanity. Jesus willfully and gladly entered the lives of hurting, helpless and hopeless. The life of Jesus becomes a model for humanity. Not just the example of faithfulness to walk in obedience to the Father but also in the selfless manner Jesus gave himself for others. After washing the disciples' feet, Jesus declares, "If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you"

(John 13: 14 – 15). The church should do the work of evangelism and discipleship for this is the primary mission of the church. What drives the mission is the attitude demonstrated by believers. Our attitude is one of gratefulness, we are motivate by love for God.

This process has had a profound impact on those who went through the class and a personal effect on me. Personal reflection will conclude this paper. The intent was for the process to be transformative. Over and over, attendees stated a need for personal reflection. Several attendees noted "they were moved to examine their motivations for serving God." An older attendee and former pastor, wrote, "I took away from this time of teaching a newer freshness of understanding about being subject to those who God has appointed over me in the Lord; as well my role in leadership being more valuable."

Reflecting on the process, a twenty year plus leader wrote, "I have often said about the (family name) that yes they may be a little rough around the edges but they still bring something to the church. When I look at this now from your perspective on grace service, I can now so clearly see this one body made up of so many different people with different personalities, talents, abilities and ideas all working toward a common goal. Which leads me to want to thrive to be a transformation leader 'one who sees the bigger picture' (God's agenda) along with help from other members of the 'body" to accomplish God's will for the church."

Another wrote of the beginning of her process, "Learn His word isn't something that does not occur overnight. I feel that we should (be) giving as much time as possible to God. We should be trying to read at home and attend the different study sessions at church (i.e. Wednesday night Bible Study and Sunday School). This conversation was

really speaking to me – why? It hit my conscious – I read my bible sometimes at home and attend Bible Study on Wednesdays. What about Sunday School? That is an area that I want to do better in. I may not attend every Sunday, but I'm going to try to become active at the least. I think we should be challenged in God's word. There is always something to learn. Dialogue has been continuous with this person concerning her desire. Two weeks following the class, she was still aglow about grace serving. With a great degree of excitement, she informed me of the discussion she had with her husband about the material. From our ongoing conversations, she is being transformed into a grace server.

Subsequent conversations have been held with many of the attendees. Over and over attendees are reacting to parts of the dialogue. Whether it is the absence of attending Bible study and/or Sunday school and giving as requirements for leadership to grace serving. People are still engaged in an ongoing internal dialogue with themselves which breeds into a collective dialogue with others, including me. Often the conversation begins with either "I have been thinking" or "I was sharing with someone."

This process has been transformative for me. It may have more impact on me then it did the congregation. Attending Sunday school, Bible study, and giving were prerequisites for leadership among many pastors. Feeling like these things were the right thing and necessary for a spiritual competent leadership, they became a part of my leadership paradigm. Publicly they were denounced as requirements. Privately they were the standard used to determine eligibility for leadership.

Listing out the requirements used in Exodus, Acts, I Timothy and Titus proved most helpful. The requirements were broken down into family, moral character, spiritual

character, and community reputation. Overwhelmingly, the criteria for moral character far exceeded spiritual character. There is one in Exodus, “fear God”, one in Acts, “full of the Holy Spirit and wisdom”, one in I Timothy “apt to teach”, and two in Titus “holding the mystery of faith” and “proved” – “test to be Holy.” There are seventeen moral characteristic between the four chapters. Paul in the New Testament is more concerned about the moral character of the individual than their spiritual qualities. Maybe in the process of selecting leaders, we have been so concerned about spiritual qualities we have failed to consider their moral competencies.

Two assumptions may come from our practices. One assumption is a person who is growing spiritually is a person of moral character. Logically, this would make sense. A person in Sunday school, Bible study and giving responsibly is a growing Christians and therefore a moral person. The other assumption is spiritual competencies will overcome moral deficiencies. Exposure to sound teaching repetitiously will allow one to experience victory over their weaknesses. Both of these assumptions may have victories attach to them.

Contrary to the aforementioned assumptions, the truth from scripture may be moral character for spiritual leadership triumph spiritual disciplines. In addition, grace serving is based on moral character. The essence of grace serving is it does not have the expectation of a return. Notice, Moses uses the language “hate covetousness”. While Paul writes, “not greedy for money.” Moral character is the truest expression of serving with pure motives.

Leadership selection in the small church setting will continue to present challenges. If the church is to have a ministry, someone will need to fill the position. Is

it better to forgo certain ministries if there are no morally (spiritually) competent individuals? Or should the church have the ministry knowing there are going to be inherent problems? The thesis of this project is leaders selected based on those embracing grace serving standards will enhance ministry. The essence of this statement is correct. However the method used to select grace servers shifted from those who demonstrated spiritual disciplines to those who are moral. Moral composition should be the barometer used to determine leaders.

APPENDIX A

APPENDIX A SURVEY QUESTIONS

Survey Monkey was used to collected data from the questions below. Respondents could selected as multiple responses.

1. What is your personal information?
   - I am involved in the leadership of Friendship.
   - I am not involved in leadership.
   - I am actively involved in the life of the church.
   - I have been involved in leadership for more than five years but less than ten years.
   - I have been involved in leadership for more than ten years.
   - I would like to become actively involved in church leadership.
   - I have no interest in church leadership.
   - I have been a Christian for more than ten years.
   - I have been a Christian for more than five years but less than ten years.
   - I have been a member of Friendship for more than twenty years.
   - I have been a member of Friendship between ten and twenty years.
   - I have been a member of Friendship for less than ten years.

2. How should church leaders be selected?
   - Church leaders should be selected based on a willingness to serve.
   - Church leaders should be selected based on spirituals abilities and gifts.
   - Church leaders should be selected based on academic training.
   - Church leaders should be selected based what they do in public life.
   - Church leaders should be selected based on biblical principles.
   - Church leaders should be selected based their moral character and public reputation.
   - Church leaders should be selected based on their participation in Sunday school and Bible study.
   - Church leaders should be selected based on their commitment to tithe.
   - Church leaders should be selected by the pastor.

3. When are members eligible for a leadership position?
   - A person becomes eligible for leadership upon joining the church.
   - A person becomes eligible for leadership upon completing new membership orientation.
   - A person becomes eligible for leadership after six months of membership.
   - A person becomes eligible for leadership after one year of membership.
   - A person becomes eligible for leadership after demonstrating a commitment to their spiritual growth.
   - A person becomes eligible for leadership by attending Sunday school.
   - A person becomes eligible for leadership by attending Bible study.
   - A person becomes eligible for leadership by tithing.
   - A person becomes eligible for leadership based on pastoral approval.

4. Should the church establish leadership requirements?
   - The church should have minimal leadership standards prior to leadership selection.

- The church should have strict leadership standards prior to leadership selection.
- The church should not have standards for leaders prior to selection.
- The church should develop leadership standards for leaders prior to selection.
- The church should develop leadership standards during a person's tenure.
- The church should remove leaders who fail to meet established leadership standards.
- The church should have higher standards for leadership than the world.
- The church should accept leaders where they are and teach/train them to become better.

5. How should current and potential leaders be trained?
    - The pastor should be principally responsible for training leaders.
    - Leaders should be trained by other church leaders.
    - Leaders should be trained by District and State leadership, along with church training.
    - Leaders are called by God and do not need to be trained.
    - Leadership training should be continuous on a monthly basis.
    - Leadership training should be quarterly (four times a year).
    - Leadership training should be once a year.
    - Leaders do not need continuous training.

6. A church leader's behavior will have an impact on the congregation?
    - The membership will follow the behavior of her leaders.
    - The behavior of leaders has not impact on the congregation.
    - Church leaders' attendance in Sunday school and Bible study will motivate those not in leadership to attend.
    - Church leaders' giving will encourage those not in leadership to give.
    - Church leaders' regular attendance at church will encourage members to attend church.
    - A church leader's failure to attend Sunday school and Bible study will have no impact on members attending.
    - A church leader's failure to give will have no impact on members giving.
    - A church leader's failure to attend worship will have no impact on members attending worship.

7. The health of the church is dependent upon church leadership.
    - A leadership team committed to their collective and individual growth will lessen conflict in the church.
    - The behavior of leaders, positive or negative, will impact the members.
    - Discerning and knowing the will of God becomes easier when the leadership is growing spiritually.
    - A church can become healthy when her leadership is healthy.
    - There is no correlation between the health of the church and the health of her leaders.
    - There is a significant correlation between the health of the church and the health of her leaders.

- There is an insignificant correlation between the health of the church and the health of her leaders.

8. It is important for church leaders to lead the congregation.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   - It is important for church leaders to attend church regularly.
   - It is important for church leaders to attend Sunday school.
   - It is important for church leaders to attend Bible.
   - It is important for church leaders to financially support the church through tithes and offerings.
   - While church attendance, Sunday school, Bible study, and giving are important it is not necessary for church leaders.

9. A church leader's behavior will have an impact on the congregation.
   - Strongly Agree
   - Agree
   - Disagree
   - Strongly Disagree
   - A church leader's failure to attend church regularly will impact new and younger members attending church.
   - A church leader's failure to attend Sunday school will impact new and younger members attending Sunday school.
   - A church leader's failure to attend Bible study will impact new and younger members attending Bible study.
   - A church leader's failure to give will impact new and younger members' willingness to give.
   - A church leader's failure to attend church, Sunday school, Bible study or give has no impact on new or younger members.

10. The health of the church is dependent upon the elected or selected leadership.
    - Strongly Agree
    - Agree
    - Disagree
    - Strongly Disagree
    - The elected or selected leadership must be growing Christians.
    - The elected or selected leadership must demonstrate spiritual discipline (Church attendance, Bible study, Sunday school, and give) prior to their consideration for office.
    - Church leadership must be determined by spiritual disciplines rather than length of membership, family lineage or professional training.
    - A church can become healthy without the leaders of the church being spiritually healthy.
    - A church can discern the will of God without spiritually healthy leaders.

11. All church leaders are called by God for service in the church.
- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Only pastor/preachers are called by God.
- Only the deacons are called by God.
- Preachers, deacons, ushers, finance committee, kitchen ministry, youth workers, ground keepers, individuals who clean the church, greeters, musicians are all called by God.
- It is God who calls and invites all to become servants of God's church.

12. The calling of every church leader is an expression of God grace. Grace is the unearned, unmerited favor of God.
- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- Grace is God's calling and equipping leaders for service.
- The leader receives from God the ability to serve the church, not earned, not deserved, not desired.
- Some leaders are call based on their professional or academic training.

13. An appropriate response to the calling and gifting of God to church leadership is grace-serving. (Grace servicing is what we do because we love God, not from obligation or duty. Grace-serving is the appropriate response to the grace of God given to us.)
- Strongly Agree
- Agree
- Disagree
- Strongly Disagree
- I have received grace from God and I serve God from a grace perspective. Without requirements but freely.
- Grace serving is the motivation for me to attend worship.
- Grace serving is the motivation for me to attend Sunday school and Bible study.
- Grace serving is the motivation for me to give tithes and offerings.

14. Church leaders have been graced by God for service in the church. Grace is what we do not deserve and what we cannot earn. God giving a spiritual gift to a leader is an expression of God's grace.
- All church leaders are graced by God for service in the church.
- Only some church leaders are graced by God for service.
- Only the pastor and deacons are graced for service.
- Those who clean the church and mow the lawn are graced by God for service.
- Those who work in the children and youth ministry are graced by God for service.
- Those who serve in the Trustee Ministry are graced for service.
- Those who serve in the Deacon Ministry are graced by God for service.

- Those who serve in the Kitchen Ministry are graced for service.
- Those who serve in the Usher Ministry are graced for service.

15. Leadership is expressed throughout society: in the home, on the job, in government, and the church. This question seeks to explore if there is a difference between spiritual leadership given to the church and leadership given to outside of the church. The phrase "worldly leadership" will be used to encompass leadership outside of the church. Spiritual leadership will be relegated to the church.

- There is no difference between worldly leadership and spiritual leadership.
- There is a significant difference between worldly leadership and spiritual leadership.
- Leadership skills in the world are transferrable to the church.
- Worldly leadership is moving people on a personal or collective agenda.
- Spiritual leadership is moving people on God’s agenda.
- A good leader in the world will make a good leader in the church.
- A good leader in the world will need additional training to become a good leader in the church.
- Church requirements for leadership should exceed the requirements for worldly leaders.
- Church requirements for leadership should be lower than the requirements for worldly leaders.
- Church requirements for leadership should be equal to the requirements for worldly leaders.

APPENDIX B

APPENDIX B SURVEY RESULTS

Leadership Survey II					
It is important for church leaders to lead the congregation.					
		Leaders		**Non-Leaders**	
	Overall Responses	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
Strongly Agree	67.4%	70.6%	64.0%	75.9%	63.6%
Agree	32.6%	29.4%	36.0%	24.1%	36.4%
Disagree	0.0%	0.0%	0.0%	0.0%	0.0%
Strongly Disagree	0.0%	0.0%	0.0%	0.0%	0.0%
It is important for church leaders to attend church regularly.	95.7%	94.1%	96.0%	96.6%	95.5%
It is important for church leaders to attend Sunday School.	73.9%	79.4%	76.0%	72.4%	72.7%
It is important for church leaders to attend Bible Study.	82.6%	85.3%	80.0%	82.8%	81.8%
It is important for church leaders to financially support the church through tithes and offerings.	84.8%	85.3%	88.0%	86.2%	86.4%
While church attendance, Sunday School, Bible study, and giving are important necessary for a church leaders.	6.5%	2.9%	8.0%	10.3%	9.1%

Leadership Survey II					
A church leader's behavior will have an impact on the congregation.					
		Leaders		**Non-Leaders**	
Answer Options	**Response Percent**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
Strongly Agree	80.4%	82.4%	80.0%	86.2%	86.4%
Agree	21.7%	20.6%	20.0%	17.2%	18.2%
Disagree	0.0%	0.0%	0.0%	0.0%	0.0%
Strongly Disagree	0.0%	0.0%	0.0%	0.0%	0.0%
A church leader's failure to attend church regularly will impact new and younger members attending church.	89.1%	88.2%	92.0%	93.1%	90.9%
A church leader's failure to attend Sunday School will impact new and younger members attending Sunday School.	73.9%	76.5%	72.0%	75.9%	77.3%
A church leader's failure to attend Bible Study will impact new and younger members attending Bible study.	76.1%	73.5%	72.0%	79.3%	81.8%
A church leader's failure to give will impact new and younger members willingness to give.	69.6%	70.6%	76.0%	65.5%	72.7%
A church leader's failure to attend church, Sunday School, Bible Study or give has no impact on new or younger members.	10.9%	11.8%	12.0%	6.9%	9.1%

Leadership Survey II					
The health of the church is dependent upon the elected or selected leadership.					
		Leaders		**Non-Leaders**	
Answer Options	**Response Percent**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
Strongly Agree	63.0%	64.7%	68.0%	65.5%	59.1%
Agree	34.8%	32.4%	32.0%	31.0%	36.4%
Disagree	2.2%	2.9%	0.0%	3.4%	4.5%
Strongly Disagree	0.0%	0.0%	0.0%	0.0%	0.0%
The elected or selected leadership must be growing Christians.	82.6%	82.4%	80.0%	86.2%	86.4%
The elected or selected leadership must demonstrated spiritual discipline prior to their consideration for office.	71.7%	76.5%	64.0%	75.9%	63.6%
Leadership must be determined by spiritual disciplines (regular church attendance, Sunday School, Bible Study and giving) rather than length of membership, family or professional.	76.1%	73.5%	68.0%	72.4%	86.4%
A church can become healthy without the leaders of he church being spiritually healthy.	2.2%	2.9%	4.0%	0.0%	4.5%
A church can discern the will of God without spiritually healthy leaders.	8.7%	5.9%	4.0%	6.9%	13.6%

Leadership Survey II					
All church leaders are called by God for service in the church.					
		Leaders		**Non-Leaders**	
Answer Options	**Overall Response**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
Strongly agree	43.5%	47.1%	44.0%	44.8%	45.5%
Agree	30.4%	32.4%	32.0%	31.0%	31.8%
Disagree	13.0%	8.8%	16.0%	6.9%	9.1%
Strongly Disagree	8.7%	8.8%	8.0%	10.3%	9.1%
Only the pastor/preachers are called by God.	4.3%	5.9%	4.0%	6.9%	4.5%
Only the deacons are called by God.	2.2%	2.9%	4.0%	3.4%	0.0%
Preachers, deacons, ushers, finance committee, kitchen ministry, ground keepers, individuals who clean the church, greeters, musicians and youth workers are all called by God.	54.3%	55.9%	56.0%	51.7%	59.1%
It is God who calls and invites all of to become servants of God's church.	78.3%	76.5%	68.0%	72.4%	81.8%

Leadership Survey II					
The calling of every church leaders is an expression of God's grace. Grace is the unearned, unmerited favor of God.					
		Leaders		**Non-Leaders**	
Answer Options	**Overall Responses**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
Strongly Agree	54.5%	59.4%	62.5%	53.6%	47.6%
Agree	34.1%	28.1%	25.0%	32.1%	33.3%
Disagree	4.5%	6.3%	8.3%	3.6%	4.8%
Strongly Disagree	0.0%	0.0%	0.0%	0.0%	0.0%
Grace is God's calling and equipping the leaders for service.	68.2%	68.8%	66.7%	67.9%	71.4%
The leaders receives from God the ability to serve the church, not earned, not deserved, and not desired.	59.1%	62.5%	62.5%	64.3%	66.7%
Some leaders are called based on their professional or academic training.	31.8%	28.1%	29.2%	32.1%	28.6%

Leadership Survey II					
An appropriate response to the calling and gifting of God to church leadership is grace-serving. (Grace servicing is what we do because we love God, not from obligation or duty. Grace-serving is the appropriate response to the grace of God given to us.)					
		Leaders		**Non-Leaders**	
Answer Options	**Response Percent**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
Strongly Agree	68.9%	72.7%	72.0%	71.4%	61.9%
Agree	26.7%	21.2%	20.0%	25.0%	33.3%
Disagree	0.0%	0.0%	0.0%	0.0%	0.0%
Strongly Disagree	0.0%	0.0%	0.0%	0.0%	0.0%
I have received grace from God and I serve God from a grace perspective. Without requirements but freely.	84.4%	84.8%	92.0%	78.6%	85.7%
Grace serving is the motivation for me to attend worship.	71.1%	75.8%	72.0%	67.9%	71.4%
Grace serving is the motivation for me to attend Sunday School and Bible study.	51.1%	54.5%	52.0%	42.9%	52.4%
Grace serving is the motivation for me to give tithes and offering.	71.1%	75.8%	72.0%	67.9%	71.4%

Leadership Selection Model					
How should church leaders be selected?					
		Leaders		**Non-Leaders**	
Answer Options	**Overall Responses**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
Church leaders should be selected based on a willingness to serve.	86.0%	88.9%	88.5%	97.0%	96.0%
Church leaders should be selected based on spiritual abilities and gifts.	72.0%	63.9%	69.2%	69.7%	72.0%
Church leaders should be selected based on academic training.	30.0%	22.2%	23.1%	24.2%	24.0%
Church leaders should be selected based on what they do in the public life.	26.0%	30.6%	34.6%	30.3%	28.0%
Church leaders should be selected based on biblical principles.	86.0%	86.1%	92.3%	81.8%	84.0%
Church leaders should be selected based their moral character and public reputation.	58.0%	63.9%	61.5%	63.6%	72.0%
Church leaders should be selected based on their participation in Sunday School and Bible Study.	54.0%	55.6%	69.2%	54.5%	48.0%
Church leaders should be selected based on their commitment to tithe.	44.0%	44.4%	53.8%	39.4%	44.0%
Church leaders should be selected by the pastor.	46.0%	47.2%	30.8%	57.6%	48.0%

Leadership Selection Model					
When are members eligible for a leadership position?					
		Leaders		**Non-Leaders**	
Answer Options	**Overall Responses**	**Member less than 10 years**	**Member greater than 20 years**	**Member less than 10 years**	**Member greater than 20 years**
A person becomes eligible for leadership upon joining the church.	38.0%	44.4%	46.2%	39.4%	32.0%
A person becomes eligible for leadership upon completing new membership orientation.	60.0%	63.9%	69.2%	54.5%	48.0%
A person becomes eligible for leadership after six months of membership.	12.0%	13.9%	15.4%	18.2%	12.0%
A person becomes eligible for leadership after one year of membership.	16.0%	13.9%	11.5%	12.1%	20.0%
A person becomes eligible for leadership after demonstrating a commitment to their spiritual growth.	90.0%	88.9%	84.6%	93.9%	100.0%
A person becomes eligible for leadership by attending Sunday School.	38.0%	36.1%	46.2%	39.4%	44.0%
A person becomes eligible for leadership by attending Bible study.	38.0%	36.1%	46.2%	39.4%	44.0%
A person becomes eligible for leadership by tithing.	30.0%	27.8%	30.8%	27.3%	28.0%
A person becomes eligible for leadership based on pastoral approval.	76.0%	75.0%	61.5%	78.8%	76.0%

Leadership Selection Model					
Should the church establish leadership requirements.					
		Leaders		**Non-Leaders**	
Answer Options	**Response Percent**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
The church should have minimal leadership standards prior to leadership selection.	36.0%	25.0%	34.6%	27.3%	28.0%
The church should have strict leadership standards prior to leadership selection.	50.0%	55.6%	46.2%	57.6%	64.0%
The church should not have standards for leaders prior to selection.	14.0%	11.1%	7.7%	9.1%	12.0%
The church should develop leadership standards during a person's tenure.	34.0%	36.1%	30.8%	33.3%	36.0%
The church should remove leaders who fail to meet established leadership standards.	62.0%	58.3%	57.7%	51.5%	60.0%
The church should have higher standards for leadership than the world.	60.0%	61.1%	57.7%	51.5%	52.0%
The church should accept leaders where they are and teach/train them become better.	74.0%	72.2%	80.8%	78.8%	68.0%

Leadership Selection Model					
How should current and potential leaders be trained?					
		Leaders		**Non-Leaders**	
Answer Options	**Response Percent**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
The pastor should be principally responsible for training leaders.	58.0%	58.3%	65.4%	54.5%	56.0%
Leaders should be trained by other church leaders.	64.0%	66.7%	61.5%	66.7%	56.0%
Leaders should be trained by District and State leadership along with Church training.	46.0%	44.4%	46.2%	42.4%	52.0%
Leaders are called by God and do not need to be trained.	20.0%	22.2%	23.1%	21.2%	24.0%
Leadership training should be continuous on a monthly basis.	48.0%	50.0%	57.7%	51.5%	52.0%
Leadership training should be quarterly (four times a year).	46.0%	41.7%	34.6%	45.5%	36.0%
Leadership training should be once a year.	4.0%	2.8%	3.8%	6.1%	4.0%
Leaders do not need continuous training.	8.0%	8.3%	7.7%	9.1%	12.0%

Leadership Selection Model					
A Church leader's behavior will have an impact on the congregation.					
		Leaders		**Non-Leaders**	
Answer Options	**Overall Responses**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
The membership will follow the behavior of her leaders.	76.0%	72.2%	65.4%	75.8%	72.0%
The behavior of leaders has no impact on the congregation.	4.0%	5.6%	7.7%	6.1%	0.0%
Church leaders' attendance in Sunday School and Bible study will motivate those not in leadership to attend.	76.0%	83.3%	80.8%	75.8%	80.0%
Church leaders' giving will encourage those not in leadership to give.	60.0%	61.1%	65.4%	51.5%	64.0%
Church leaders' regular attendance at church will encourage members to attend church.	90.0%	91.7%	84.6%	87.9%	96.0%
A church leader’s failure to attend Sunday school and Bible study will have no impact on members attending.	12.0%	11.1%	15.4%	12.1%	8.0%
A church leader’s failure to give will have no impact on members giving.	12.0%	11.1%	19.2%	15.2%	16.0%
A church leader’s failure to attend worship will have no impact on members attending worship.	2.0%	2.8%	3.8%	0.0%	4.0%

Leadership Selection Model					
The health of the church is dependent upon the church leadership.					
		Leaders		**Non-Leaders**	
Answer Options	**Overall Responses**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
A leadership team committed to their collective and individual growth will lessen conflict in the church.	69.4%	65.7%	69.2%	62.5%	70.8%
The behavior of leaders, positive or negative, will impact the membership.	91.8%	91.4%	88.5%	90.6%	100.0%
Discerning and knowing the will of God becomes easier when the leadership is growing spiritually.	93.9%	91.4%	88.5%	90.6%	100.0%
A church can become healthy when her leadership is healthy.	93.9%	97.1%	100.0%	93.8%	91.7%
There is no correlation between the heath of the church and the health of her leaders.	0.0%	0.0%	0.0%	0.0%	0.0%
There is a significant correlation between the health of the church and the health of her leaders.	75.5%	77.1%	69.2%	71.9%	75.0%
There is an insignificant correlation between the health of the church and the health of her leaders.	6.1%	5.7%	11.5%	6.3%	8.3%

Leadership Selection Model					
Church leaders have been graced by God for service in the church. Grace is what we do not deserve and what we cannot earn. God giving a spiritual gift to a leader is an expression of God's grace.					
		Leaders		**Non-Leaders**	
Answer Options	**Overall Responses**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
All church leaders are graced by God for service in the church.	86.0%	88.9%	100.0%	81.8%	76.0%
Only some church leaders are graced by God for service.	22.0%	19.4%	11.5%	21.2%	28.0%
Only the pastor and deacons are graced by God for service.	6.0%	5.6%	3.8%	6.1%	4.0%
Those who clean the church or mow the lawn are graced by God for service.	58.0%	63.9%	76.9%	51.5%	52.0%
Those who work with the children or in youth ministry are graced by God for service.	62.0%	66.7%	73.1%	57.6%	64.0%
Those who serve in the Trustee Ministry are graced by God for service.	58.0%	63.9%	76.9%	51.5%	52.0%
Those who serve in the Deacon Ministry are graced by God for service.	62.0%	69.4%	76.9%	57.6%	60.0%
Those who serve in the Kitchen Ministry are graced by God for service.	60.0%	66.7%	76.9%	54.5%	56.0%
Those who serve in the Usher Ministry are graced by God for service.	62.0%	69.4%	76.9%	57.6%	60.0%

Leadership Selection Model					
Leadership is expressed throughout society: in the home, on the job, in government, and the church. This question seeks to explore if there is a difference between spiritual leadership given to the church and leadership given to outside of the church. The phrase "worldly leadership" will be used to encompass leadership outside of the church. Spiritual leadership will be relegated to the church.					
		Leaders		**Non-Leaders**	
Answer Options	**Overall Responses**	**Member less than 10 years**	**Member more than 20 years**	**Member less than 10 years**	**Member more than 20 years**
There is no difference between worldly leadership and spiritual leadership.	4.0%	5.6%	3.8%	3.0%	8.0%
There is a significant difference between worldly leadership and spiritual leadership.	82.0%	77.8%	84.6%	75.8%	72.0%
Leadership skills in the world are transferable to the church.	28.0%	25.0%	30.8%	24.2%	28.0%
Worldly leadership is moving people on a personal or collective agenda.	44.0%	38.9%	42.3%	39.4%	60.0%
Spiritual leadership is moving people on God's agenda.	88.0%	86.1%	96.2%	84.8%	88.0%
A good leader in the world will make a good leader in the church.	18.0%	25.0%	15.4%	21.2%	24.0%
A good leader in the world will need additional training to become a good leader in the church.	70.0%	69.4%	69.2%	69.7%	68.0%
Church requirements for leadership should exceed the requirements for worldly leaders.	76.0%	72.2%	76.9%	69.7%	72.0%
Church requirements for leadership should be lower than the requirements for worldly leaders.	0.0%	0.0%	0.0%	0.0%	0.0%
Church requirements for leadership should be equal to the requirements for world leaders.	14.0%	13.9%	7.7%	18.2%	24.0%

APPENDIX C

APPENDIX C Teaching Material

SPIRITUAL LEADERSHIP:
A Biblical Model for Leadership Selection

Presented at the

Friendship Missionary Baptist Church
1707 Smiley Lane
Columbia, MO 65202

I. What is leadership? How do we define it?

II. Is there a difference between secular leadership and spiritual Leadership?

Warren Bennis and Burt Namus in *Leaders: Strategies for Taking Charge* report over 850 definitions of leadership as of 1997. Henry and Richard Blackaby purport another one hundred definitions have been added.."

George Barna – *Leaders on Leadership* – "A Christian leaders is someone who is called by God to lead; leads with and through Christ-like character; and demonstrates the functional competencies that permit effective leadership to take place."

Robert Clinton – *The Making of a Leader* – "The central task of leadership is influencing God's people towards God's purposes."

Oswald Chambers – *Spiritual Leadership* – "Leadership is influence, the ability of one person to influence others."

Spiritual Leadership:

"The real spiritual leader is focused on the service he and she can render to God and other people, not on the residuals and perks of high office or holy title. We must aid to put more into life than we take out." Oswald Chambers Spiritual Leadership: A Commitment to Excellence for Every Believer

"Spiritual Leadership is moving people on God's agenda." Henry and Richard Blackaby Spiritual Leadership

Spiritual Leadership is centered in the directives of God. What is the purpose and plan of God for God's church?

Spiritual leadership cannot be centered in the:

- Personal – how I feel, what I think should be done
    - Saul offers the Sacrifice - I Sam 13: 9 – 11

    - Ananias and Sapphira - Acts 5: 1 – 10
- Public – the congregational (the majority or minority of the people)
    - Saul obeys the people and keeps the best sheep – I Sam 15: 12 – 15
    - The people vote to deny entrance into the Promise Land – Numb 13
- Pervasive – the common movements in church life

Spiritual leadership provided to the church must be centered vertically – in a relationship with God.

- Leadership must be centered in the sovereignty of God – Psalm 139
- Leadership must be centered in the directions of God – Proverbs 3: 5 – 6
- Leadership must be given by the authority of scripture – Psalm 19: 7 – 11
    - Scripture gives the mission of the Church – Evangelism
    - The mission of the church is given through the ministry and message of Jesus Christ – Matt 28: 19, Luke 15, Acts 1: 8, John 3: 16,
    - Scripture gives the ministry of the church – Discipleship (the maturing of saints) – Eph 4: 11 – 16, Matt 28: 20
- Leadership must be undergirded by prayer – Mark 11: 17/Luke 18: 1/I Thes 5: 17

Could it be the current crisis in the leadership of the church is not a core understanding of leadership but the model used to select leaders? We are using a non-biblical model for selecting leaders.

Two Biblical Models of Leadership Selection

I. Leaders selected and appointed by God.

A. Community leaders

- Joseph – selected to be a leader in Pharaoh's household – Gen 41: 39 – 46
- Moses – liberator and law giver – Exodus 3
- Joshua – Joshua 1: 1 – 9
- Nehemiah, Ruth,

B. Kings

- Saul – I Sam 9: 17
- David – I Sam 16: 12 – 14

- Solomon – I Kings 1

C. Prophets

- Samuel – I Samuel 1
- Isaiah – Isaiah 6
- Jeremiah – Jeremiah 1
- Ezekiel – Ezekiel 1

D. Priest – Levitical Tribe

E. Disciples (Apostles)

- Peter and Andrew – Matt 4: 18 – 19/Mark 1: 16 – 17
- James and John – Matt 4: 21 – 22/Mark 1: 19 – 20
- Matthew – Matthew 9: 9/Mark 2: 14
- Paul – Acts 9: 1 – 6
- The gifts to the Church – Ephesians 4: 11

II. The leaders called by the community

- Judges – Exodus 18: 13 – 26
- Deacons – Acts 6/I Timothy 3: 8 – 12
- Overseers/Bishops – I Timothy 3: 1 – 7

II. Community Called Leaders: A Biblical Look

A Biblical model calls for leaders to demonstrate a commitment to their relationship to God before being selected for office. Leaders are selected from among those who exhibit the Biblical criteria. Therefore the onus is on the individuals to live up to standard.

Exodus 18: 13 – 26 (The Selection of Judges)

A. The God called leader who attempts to do it all is no good to him/herself or the people – Exodus 18: 18

B. The God called leader is to stand in the gap for the people – Exo 18: 20

C. The God called leader is to teach the people the commandments of God – Exo 18: 20

D. The God called leader is to observe the people for Godly characteristics before their selection as judges – Exo 18: 21

I. Able Men – Capable (NIV), Ability (LEB) – having the power, skill, or means to do something. Having considerable proficiency or intelligence.
II. Fear God

III. Men of Truth – able to be relied on as honest, truthful, or reliable

IV. Hate covetousness – hate taking a bribe

Acts 6: 1 – 4 (The selection of the Deacons)

A. The Godly leaders teaches the people – Acts 2: 42

B. The community is given a standard to look for in its leaders – Acts 6:

I. The community is to look for men of honest report – state of being highly regarded

II. The community is to look for men full of the Holy Ghost

III. The community is to look for men of wisdom

I Timothy 3: 2 – 7 (The Office of a Bishop)

Family	Moral Character	Spiritual Character	Community Rep
Husband of one wife	Blameless	Apt to teach	Good witness
Manages His Household	Vigilant – Self-controlled		
Respect of Children	Sober – not intoxicated		
	Good behavior		
	Hospitable		
	No Striker – not violent		
	Not Greedy for money		
	Patient		
	Not a Brawler – no quarrelsome		

I Timothy 3: 8 – 9 (The Office of the Deacon)

Community Rep	Moral Character	Spiritual Character
Grave – well respected	Not double-tongued integrity	Holding the mystery of faith
	Sober – Not much wine	Proved – tested to be holy
	Not Greedy for money	
	Blameless – innocent of wrongdoing	

Family
Husband of one wife
Having the respect of his children

Titus 1: 7 – 9 (The Office of the Bishop)

Moral Character	Spiritual Character
Blameless – innocent of wrongdoing	Steward of God – manager for God
Not self-willed – arrogant	Holy
Not quick temper	Holding fast to words of faith
Not given to wine	Be able to teach sound doctrine
Not a striker – Violent	Convince naysayers
Not greedy for money	
Hospitable	

Two observations about the above lists and the absence of an abundance of spiritual qualities.
(1) The writers are assuming spiritual qualities and did not enumerate such. Should be a given leaders are spiritual and should demonstrate spiritual disciplines.

(2) The absence of spiritual qualities indicates the writers are more concerned with moral behavior than demonstrating spiritual disciplines. An immoral person with some degree spiritual discipline in church leadership will abuse the people and the position. A moral person who demonstrates self-control can be spiritually groomed to exercise spiritual disciplines.

Graced to Serve

Graced to serve is God calling and empowering of our lives. We are purposefully designed to be useful in ministry. Whatever ministry area, we are working, we have been graced to serve. In and of ourselves, we can do nothing. Jesus declares, *"I am the vine, ye are the branches, separated from me, ye can do nothing."* The church is the body of Christ therefore every aspect of the church demands and requires those who are empowered by the Holy Spirit to serve. God provides individuals who are empowered by the grace to fulfill ministry.

Biblical Foundation

We are graced by God to serve – Romans 12/I Corinthians 12

Gifts – Greek *Charisma* – a favor with which one receives without any merit of his own.
the gift of divine grace

Thayer's Greek Lexicon defines *Charisma* – a gift of grace; a favor which one receives without any merit of his own.

Romans 12: 4 – 8

- We are many diverse members of one body – we have not the same office (4)

- We are many members of one body interdependent upon one another (5)
- Our gifts differ according to the gifts (grace) given to us (6a)
- Naming of certain gifts within the body (6b – 8)

I Corinthians 12 – The problem of spiritual gifts in the body of Christ – the church.

Statement of Issue V1 – *"Now concerning spiritual gifts, brethren, I would not have you ignorant."*

The Holy Spirit dispenses gifts to humanity (12: 4) *"Diversities of gifts but the same Spirit"*

- Every different ministry gift is given for the benefit of the body (7) – *"to profit withal"*
- Every ministry gift is divinely given by the Holy Spirit (11) – *"as he will"*
- There is no part of the church which the spirit does not provide

The body is a compilation of many body parts (spiritual gifts) (14 – 24)

- The hand, eye, foot, smelling, hearing, all part of the body, all spiritual gifts.
- The totality of the body is gifted by God for ministry within the church
- There are differences in ministry gift but equality in value to the body
    - There should be self-devaluation of ministry (15/16) – *"I am not the hand"*
    - There should be no call for homogeneous ministry – everybody doing the same thing (17)
    - There should be no arrogance of ministry (21) – *"I have no need of thee"*
    - The exaltation of less prominent ministries (22 – 24)
- Each ministry needs the other therefore there should be no division (25)
- A ministry in pain affects every other ministry in the body (26)

The affirmation of every person as receiving grace from God to serve (27)

The re-affirmation of the diversity of gifts (29 – 31)

Grace Serving

Grace serving is willfully and wantonly serving God based on the grace God has given to each individual. We are saved by God's grace. We are gifted by the grace. Whatever gift, talent or ability we have, it has been given to us by the grace of God. Therefore we honor God by serving from a grace perspective. There is an equality of exchange when the leader who has been give grace by God serves God from grace.

Acts of Grace Serving

(1) Jesus washes the disciple's feet – John 13: 1 - 17

- Jesus does the work of a servant
- Jesus seeing a need and responds to a need unrequested
- Jesus washed their feet purposefully – not half-heartedly
- Jesus washed their feet passionately – out of love for them
- Jesus washed their feet with full knowledge of what they would do – betrayal and denial
- Jesus washed their feet from grace – they did not deserve, they did not earn it yet he did

(2) Jesus' death on the cross – Matt 27: 46 – 50/Mark 15: 35 – 37/Luke 23: 45 – 46/John 19: 32

- Jesus died willingly – John 10: 11
- Jesus died out of love for us – John 3: 16
- Jesus died for us while we were sinners –Romans 5: 8

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